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ABSTRACT

The small rural community of Cherryville, North Carolina was examined to determine the relationship between its cultural background and its decision making processes. Specific objectives were to: (1) identify and record insights into the culture of the community; (2) include and preserve an accurate record of the cultural practices and beliefs; (3) interrelate the culture and tradition with the preservation of the local high school; (4) document some of the unique traditional community practices and colloquialisms; (5) present the community's position relative to the school system and its unified effort to support and preserve the local high school; (6) formally research the culture of a small community; (7) identify and infer strengths to be found in opposition to school consolidation; and (8) provide useful information for other small communities. Personal interviews, observations, historical research, tape recordings, and photographs were employed to describe and define the community's cultural beliefs and practices. It was concluded that the fundamental and basic life style of a given community is of great significance to those involved in the decision making process and that only through consideration and understanding of the peculiarities of individual communities can worthwhile decisions be made in the best interest of all mankind. (Author/JC)

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A DESCRIPTIVE STUDY OF THE CULTURE OF THE SMALL COMMUNITY OF CHERRYVILLE, NORTH CAROLINA, AND ILLATIONS CONCERNING THE PRESERVATION OF THE LOCAL HIGH SCHOOL

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A Dissertation Submitted in Partial Fulfillment of
The Requirements for the Degree of
Doctor of Philosophy

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ABSTRACT

A DESCRIPTIVE STUDY OF THE CULTURE OF THE SMALL COMMUNITY OF CHERRYVILLE, NORTH CAROLINA, AND ILLATIONS CONCERNING THE PRESERVATION OF THE LOCAL HIGH SCHOOL

BLACK, Augustus Melton
Walden University 1975

Advisor: Dr. George S. McSwain

The small community of Cherryville, North Carolina, was settled in the early 1700's by the direct descendants of Germans, Scotch-Irish, and the Highlanders of Scotland. These pioneers were sturdy, hard-working, self-sufficient, courageous, and industrious people who were willing to provide the necessities for the establishment of the community and its concomitant religious, educational, and governmental institutions. Throughout the history of the community, the citizenry has steadfastly expressed their unwillingness to accept changes that deviate from their cultural background and mores. Within this study specific cultural and traditional practices and beliefs of the Cherryville community are described and defined; _i.e._, the New Year's Shoot, Christmas celebration, Easter observances, revival meetings, funeralizing, hog killing, corn shuckings, and hunting. Certain local colloquialisms are listed and defined.

The purposes of the study were to: (1) identify and record insights to the culture of the community; (2) include and preserve an accurate record of the cultural practices and beliefs; (3) interrelate the culture and tradition with the preservation of the local high school; (4) document some of

the unique traditional practices of the community; (5) document some of the colloquialisms used in the community; (6) present the community's position relative to the school system and the unified effort to support and preserve the local high school; (7) research formally the culture of a small community which in and of itself has not previously received any form of academic analysis; (8) identify and infer strengths to be found in opposition to consolidation of school systems; and (9) provide information that may be useful in educational endeavors involving other small communities.

The people involved in the interviews, focus groups, and traditional practices still cling to many practices beliefs, and colloquialisms that have been passed from generation to generation. They are proud of their community and her institutions and programs.

Educators, sociologists, anthropologists, governmental agents, politicians, and other persons involved in decision-making within such communities must be constantly aware of the fundamental and basic life style of the people in their particular cultural setting. Only through compatible understandings and considerations for the uniqueness and peculiarities of each cultural sect of each community can worthwhile decisions be made in the best interest of all mankind. Certainly this speaks directly to educational innovations and change. With these channels of understanding and considerations the acceptance of change will be congruent with civilization's advance through a postindustrial society.

Preface

Justification for writing a descriptive study resides not merely in delineating the properties or appearances of a subject so that another may form a just conception of that subject. This is important, but the treatment of the subject should be combined with a profound thread of intellectual and scientific reasoning and insight. Every effort has been expended to ensure such a descriptive study of the culture of the small community of Cherryville, North Carolina, and illations concerning the preservation of the local high school.

The description of the people, their culture and traditions, beliefs, and colloquialisms has been expressed herein at a level of communication comparable to that of the general population of the community. The use of this technique in the writing hopefully will enable the reader to gain a better appreciation and fuller understanding of these people and their life style as described in the presentation.

Traditional and cultural practices among the people of the United States have been the basis for implementing many quality innovative changes in our educational and social institutions by administrations and public leaders. The concern for preserving these characteristics has motivated the desire to research and record insights and definitions of the culture of a small community. With the ever-decreasing number of school districts and secondary schools in contrast to the ever-increasing school population, the community of Cherryville was chosen to represent those small cultural and traditional groups throughout America who oppose any form of change in their schools and in the administration and public control of their schools. A similar interest is reflected in current educational and noneducational books and articles; in recent and contemporary recommendations of important community, regional, state, and national education committees; in legal decisions related directly and indirectly to education; and by people in other areas of communication.

In the body of this study the writer has tried to describe and correlate the history of the Cherryville community and its schools with the cultural and traditional practices, beliefs, and colloquialisms of its citizens. The sections that follow seek to inform and describe the illations and conclusions drawn from the research.

It is to be hoped that this descriptive study will enable educators, sociologists, anthropologists, folklorists, and those who are interested in people and their habits to visualize a small community as just one example of the uniqueness of each society in the world. Further, the cultural and traditional practices, beliefs, and colloquialisms of such communities, which have been passed from one generation to the next by oral history, must be recorded.

This study could never have been accomplished without assistance from the many people of Cherryville. Of these, grateful acknowledgement must be expressed to farmer Charles H. Black and his wife, Ruby D. Black, who gave valuable assistance in providing information and leads to resource persons. Sincere appreciation is expressed to those many people in Cherryville Township who so graciously consented to be interviewed and quoted. Thanks are due my wife, Anne, and sons, Mel and Wes, for allowing me to use their time. My advisor, Dr. George McSwain, supported and constructively criticized with admirable talent.

Special thanks are expressed to my former teachers, Mrs. Maude K. Carter, who instilled in me the goal of a Ph.D. degree rather than a high school dropout, Miss Lois Hoyle, and Miss Joyce Ellis Walker.

Thanks be to my God for this opportunity and the blessings he has bestowed upon my life, for without faith I would never have made it this far through the plateaus of educational endeavors.

--A. Melton Black

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CHAPTER I

INTRODUCTION

The citizens of America, staring directly into the face of a postindustrial society, have been corralled into large and ever-increasing groupings by elements of that society which require all to be alike. Throughout the daily life of every American, there are repeated directions and guidelines which explicitly define man in an impersonal fashion--just like everybody else. The computer lends to this impersonality in that it neither reacts nor is able to react to personal circumstances. Man no longer is known as a personal being, but as an impersonal number. Even in American educational institutions, where personal interactions and relationships are so important to the development of individuals who can successfully cope with society, students lose their identity.

This loss of identity as expressed through cultural and traditional practices, beliefs, and colloquialisms threatens to engulf the small community as well as entire races and ethnic groups. One such group, currently involved in a struggle to preserve their cultural identity and traditions through opposition to change, is the community of Cherryville, North Carolina.

Topics

The topics of this descriptive study are the culture and traditions, beliefs, and colloquialisms of Cherryville, North Carolina, and illations concerning the preservation of the local high school. Within this study are described and/or defined specific cultural and traditional practices, beliefs, and local colloquialisms to include the New Year's Shoot, the celebration of Christmas, Easter observance, Ascension Day observance, revival meetings, funeralizing, hog killings, corn shuckings, hunting, and a listing of the aforementioned colloquialisms.

Purposes of the Study

The purposes of this study were to:

1. Identify and record insights to the culture and traditions of the community.
2. Include and preserve an accurate record of the local cultural practices and beliefs.
3. Interrelate the culture and traditions with the preservation of the local high school.
4. Document the unique traditional practices of the New Year's Shoot, Ascension Day, Easter celebration, Christmas observances, corn shuckings, hog killings, hunting, and funeralizing.
5. Document the colloquialisms found in the community.

6. Present the community's position relative to the school system, the unified effort to support and preserve the local high school.
7. Research formally the culture of this small community which, in and of itself, has not previously received any form of academic analysis.
8. Identify strengths to be found in opposition to consolidation of school systems.
9. Provide information useful in educational endeavors involving small communities.

Methodology

The procedures employed to gather current and historical information about the Cherryville community and its people's cultural and traditional practices and beliefs were the following:

1. Personal interviews with lifelong residents of Cherryville Township who were knowledgeable of the history of the community;
2. Personal interviews with lifelong residents of Cherryville Township who were knowledgeable of the history of the community school system;
3. Personal interviews with lifelong residents of Cherryville Township who were knowledgeable of the cultural and traditional practices and beliefs and colloquialisms to be found within the community;

4. Analysis of focus groups, structured to relate the cultural practices and beliefs of the community;
5. Personal participation in community practices and beliefs;
6. Collections of oral history through interviews;
7. Personal observations of the community's culture and traditions;
8. Historical research drawn from existing community records;
9. Tape recordings of some of the celebrations in the community; and
10. Photographs taken of traditional community activities described in detail in a later chapter.

CHAPTER II

HISTORY OF CHERRYVILLE

The small incorporated town of Cherryville, North Carolina, is located near the Blue Ridge Mountains, within twenty-five miles west of the Catawba River, very near Indian Creek and the South Fork of the Catawba River. Although two centuries ago the land was wilderness, it offered the resources needed for the subsistence of the few hardy pioneers who settled in the area. Most of these early pioneers were direct descendants of the Germans, Scotch-Irish, and the Highlanders of Scotland. Those few settlers who first found the land appealing, and those who later followed, were characteristically sturdy, hard-working, self-sufficient, and industrious people typical of their ancestry. They were courageous and willing to face the ever-present dangers of life in the wilderness.[1]

Early Settlement

Wild animals lurked in the wilderness into which the pioneers came to build their homes and to earn a livelihood for their families. The homes these early settlers built were typical of the American frontier dwelling, usually consisting of a basic structure of one large room with a dirt floor. The walls were constructed of hand-hewn maple or pine logs with corners formed by interlockings in the chipped depressions in each log. The cracks were filled with mud and straw with the light openings omitted near the ceiling. The roofs were formed by the positioning of slate with tar used as a sealant. There was no separation of the interior area except for the loft in the upper ceiling. Once the construction of the home was completed, there was the chore of clearing the land with their handmade implements of axes, plows, and hoes.

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[1] Joseph R. Nixon, The German Settlers in Lincoln County and Western North Carolina (Cherryville, N. C.: The Eagle Publishing Company, 1915), pp. 2-5.

Throughout this early period of settlement, the danger of Indian attacks was ever-present. Fortunately, the tribes which were scattered through that part of North Carolina were the Catawbas, who were more friendly and less warlike than the Cherokees to the west. But on occasions the Cherokees, as an expression of their resentment toward the white man's intrusion, raided the white settlements in this area. But the Catawbas, with villages on Muddy Fork Creek northeast of the present Cherryville community and on Indian Creek, were amenable to bartering and peaceful coexistence.[1]

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[1] W. T. Robinson, Cherryville, North Carolina, personal papers dated 15 February 1962.

The first pioneer family to settle in the northwest section of what is now Gaston County, North Carolina, was that of Thomas Black sometime in the late 1740's or early 1750's.[1] At that time the area was officially the western portion of Anson County. But the area was to undergo many name changes over the next century until finally being designated Gaston County in December, 1846. These changes began in 1663, when Charles I made grants to the Lord Proprietors, eight personal friends, covering all of Carolina stretching from the Atlantic Ocean to the Pacific Ocean and falling within the limits of 30° to 38° North latitude. Its dissolution came in 1728 when Carolina was divided into three counties: Albemarle, Bath, and Clarendon. Bath was the territory south of Albemarle to the Cape Fear, part of which was to become Gaston County.

This land area called Gaston was derived through the following progression: Lincoln from Tryon, Tryon from Mecklenburg, Mecklenburg from Anson, Anson from Bladen, Bladen from New Hanover Precinct of Bath. In 1749 Bladen was divided, the western portion becoming Anson. In 1762 Anson was divided, Mecklenburg becoming the western portion. In 1768 (effective date April 4, 1769) Lincoln and Rutherford counties were formed out of Tryon, Rutherford becoming the western part and Lincoln the eastern, and with this division Tryon County was abolished. In 1782 Lincoln was enlarged and again in 1784, from which date until 1841, when Cleveland was formed, Lincoln included all of the present Lincoln, Catawba, Gaston, and a large part of Cleveland counties. In 1841 Cleveland was formed out of a part of Lincoln. In 1846 Gaston County came into exitence through legislative act, deriving its name from the Honorable William Gaston, for many years Associate Justice of the North Carolina Supreme Court. Gaston County was diminished in size by a special election in 1915, the result of which was an increase of the acreage of Cleveland County, leaving Gaston County with its present 363 square miles of land area.[1]

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[1] Interview with Forrest Black, Lincolnton, North Carolina, 7 August 1974.

As mentioned earlier, in this land area along Indian Creek, Thomas Black took ownership of 380 acres and filed the record in the county courthouse of Mecklenburg on November 23, 1762. This tract of land adjoined that of Valentine Mauney and lay on the south side of Indian Creek. It was on the Valentine Mauney property that the area's first organized church body built the present Antioch Methodist Church and cemetery in 1804.[2]

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[1] Joseph H. Separk, ed., Gastonia and Gaston County, North Carolina (Gastonia: Separk, 1946), p. 1.

[2] Interview with W. T. Robinson, Cherryville, North Carolina, 11 November 1974.

After living most of his life on Indian Creek, Thomas Black moved his family to what is now Cleveland County, where he lived until his death in March, 1779. His son, Ephriam, returned to the old home place and surrounding lands to rear two sons, Stephen and Thomas. Upon the death of Ephriam Black, Thomas Black was issued a land grant in 1790 for all the property of his family's holdings. Both Thomas and Stephen lived in this area along the main roadway between Atlanta, Georgia, via Spartanburg, South Carolina, to the Charlotte, North Carolina, area and points north. Through the years this roadway became known as the Old Post Road. Along the roadway was an old stagecoach stop located on the present property of the Black family on the south side of Indian Creek. This stagecoach station is an old log cabin with an annex used as a kitchen. It still appears to be waiting for the next stage to stop for supplies. Augustus Melton Black is the last of a long line of descendents to be born in the log house, and he still resides on the property of his forefathers.

In the mid-1850's Henry Summitt opened a general mercantile business on the southwest corner of the intersection of the Old Post Road and the Morganton Roadway. Summitt had come to this location from a nearby settlement in Lincoln County, North Carolina.[1]

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[1] Cherryville (North Carolina) Eagle, 4 October 1974.

Postal Service

As the population and businesses increased in the area, the need for postal service became great. On September 9, 1854, through the efforts of the city fathers in communications with the U.S. Post Office Department, a post office was granted for the area just south of Indian Creek. Through this successful founding of the post office, an effort led by Benaja Black, a name was given to the community from the major significant landmark of a huge white pine tree in front of the building to be used as the post office on the property owned by Benaja Black.

In this building, which housed the first post office of White Pine, North Carolina, Postmaster Benaja Black was the proprietor of several businesses. These included a general store, saw mill, coffin factory, and a liquor distributorship. It was in the post office that he sold bonded whiskey since it was legal due to the government-operated distilleries. These distilleries sprang up throughout the area until the region became in the early 1880's the banner whiskey county of the State. This may be attributed to the large quantity of corn produced along the water courses of Indian Creek, Lick Fork, and Muddy Fork.[1] Today, the old post office building is preserved on the Benaja Black property by his granddaughter, Vera Black Hoyle.[1]

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[1] W. T. Robinson, Cherryville, North Carolina, personal papers.

During the period from March 7, 1859, to May 22, 1860, post office service was discontinued in the community. Through the efforts of the local townspeople, the service was reestablished with Jacob M. Rudisill as the postmaster. Since the founding of the first post office in 1854, the postmasters have been involved in the community's growth and development. Persons who have served the community in the capacity of postmaster/postmistress, with the dates indicated, are:

Benja Black	9/09/1854- 5/22/1860
Jacob M. Rudisill	5/22/1860-11/02/1865
Miss Margaret Summitt	11/02/1865- 3/08/1867
Miss Sarah J. Summitt	3/08/1867- 7/10/1868
John W. Quinn	7/10/1868- 1/26/1875
Henry Summitt	1/26/1875- 1/06/1880
William J. McGinnas	1/06/1880- 4/16/1889
Marcus M. Huss	4/16/1889- 6/22/1893
Levi H. J. Houser	6/22/1893- 7/05/1901
Jonas L. Stroup	6/28/1897- 7/05/1901
John J. George	7/05/1901- 6/26/1905
Thomas E. Summers	6/26/1905- 8/24/1909
David S. Thornburg	8/24/1909- 6/18/1913
A. H. Huss	6/18/1913- 7/18/1929
James B. Houser	7/18/1929- 4/28/1930
Dorsey Upton	4/28/1930- 9/25/1934
John Mostetler	9/25/1934- 4/15/1950
Alfonso Beam	4/15/1950- 3/28/1952
Raleigh J. Putnam	3/28/1952- 1/01/1974
Ben H. Holland	1/01/1974- Present[2]

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[1] Personal interview, Cherryville, North Carolina, 2 February 1975.

[2] "Postmasters and Postmistresses of White Pine and Cherryville," Cherryville (North Carolina) Eagle, 4 October 1972, sec. 1, p. 1. The dates served by Dorsey Upton and John Mostetler were confirmed through interview with Doris

All the aforementioned men and women who served as postmaster/postmistress were lifelong members of the community when they were appointed by the President of the United States, except Ben H. Holland, the present postmaster, who lived in Charlotte, North Carolina, at the time he was appointed to the Cherryville Post Office.

Elizabeth Brown Black, the wife of Stephen Black who lived near the Old Post Road, was inclined to plant cherry seeds and then transplant the small trees in the corners of the rail fences that stretched along the sides of the road. This practice was adopted by others living on the borders of the roadway until in a few years a long stretch of the Old Post Road was called Cherry Lane. Elizabeth Black subsequently coined the name Cherryville for the community. The name of the postoffice was changed from White Pine to Cherryville on November 2, 1865, by the postmistress, Miss Margaret Summitt, who was encouraged to make the formal change by the citizenry of the community.[1]

Incorporations and Community Development

The community continued to function as an unincorporated body with the postmaster/postmistress serving as

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Upton, Vale, North Carolina, daughter of Dorsey Upton, 5 March 1975. The dates for Alfonso Beam were confirmed by his widow, Mrs. Alfonso Beam of Cherryville, 5 March 1975. The 1 January 1974 terminal date for Raleigh J. Putnam and the 1 January 1974 to present dates for Ben H. Holland were from personal knowledge of the writer.

[1] "Postmasters and Postmistresses," sec. 1, p. 3.

unofficial leader until Cherryville was officially incorporated by the North Carolina General Assembly on February 2, 1872. The incorporation act gave instructions and definitions for the organization of the community. These included the official name, the structure of the governing body, and the establishment of the corporate limits. The corporate powers were vested in five commissioners and one mayor, all to be elected by the qualified voters of the town. The corporate limits began at a stake one-half mile south of the railroad depot, running thence west one-half mile, thence north one mile, thence east one mile, thence south one mile, thence to the beginning.

The bill to incorporate the town of Cherryville was introduced by Representative Gullich. The reading and subsequent referral to the Committee on Counties and Towns led to the simultaneous introduction of the bill in the House of Representatives and the Senate as H.B. 280 and S.B. 407, respectively. After the third reading in the Senate on February 2, 1872, S.B. 407 was ratified and Cherryville became incorporated.[1]

On February 19, 1881, the North Carolina General Assembly issued a new charter for the incorporation of the town of Cherryville. This second action for the incorporation of the community was due to the expansion of the corporate limits by one-half mile in all directions. This 1881 act, unlike that of 1872, named the officials of the town to hold office until a regular election could be held. Mr. F. Z. Sides was appointed mayor and W. J. McGinnas, L. M. Dillinger (Dellinger), R. W. Carroll, and M. Medlin were appointed as commissioners. Mr. G. W. Bess was appointed the Town Marshall. The 1881 act also stated, as was not done in the 1872 incorporation action, that the town commissioners had the power, upon giving thrity days of notice, to submit to the qualified voters of Cherryville the question of licensing the sale of alcoholic beverages. The act further gave the definitions for violating its provisions as a misdemeanor. Any violator, upon conviction, was to be fined not less than three dollars nor more than ten dollars, or be imprisoned not less than five days nor more than twenty days, at the discretion of the town court.[1] The men appointed by the 1881 incorporation act served until the town held its first election in the fall of 1881. Mr. James C. Elliott became the first elected mayor.[2]

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[1] North Carolina General Assembly, Private Laws, Proceedings of the 1871-72 Session (Raleigh: n.p.), Chap. LXXXV, p. 129.

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[1] Ibid., Proceedings of the 1881 Session (Raleigh: n.p.), Chap. 26, pp. 681-682.

[2] City of Cherryville, North Carolina, Minutes of Meetings of the Town's Board, 1881.

On March 11, 1889, the North Carolina General Assembly ratified another act to incorporate the town of Cherryville. This act replaced the 1881 incorporation act due to the need for new powers and organization for the governing structure. Rather than amend the previous act, the legislature simply drafted a new bill. The 1889 act redefined the corporate limits from a central point in the intersection of the public roads known as the Old Morganton Highway and the Carolina Central Railroad. Section 3 of the act for incorporation gave:

> That the officers of said town shall consist of a mayor and three commissioners. . . . Named persons shall fill said offices until the first Monday in May, 1889, and until their successors are elected and qualified, to wit: Mayor, W. J. McGinnas; Commissioners, S. S. Mauney, Peter Beam, and A. W. Howell. Said officers . . . shall take and subscribe an oath to support Consitution of the United States, and the Constitution and laws of the State of North Carolina, and shall appoint a marshall, secretary and treasurer, who shall hold their respective offices for one year and until their successors are appointed or qualified.[1]

The first Monday of each year was designated as the annual election day for the town's governmental officials. Section 5 of the act defined residency for the right to vote as ninety days. The power to levy and collect taxes was defined in the sixth section. The final section of the third incorporation act made it unlawful for any persons to sell any spirituous liquors within the corporate limits of the town of Cherryville, North Carolina. The only exception for the sale of intoxicants was awarded the druggists, who were able to continue the sale of spirituous liquors for medicinal purposes.[1]

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[1] North Carolina General Assembly, Private Laws, Proceedings of 1889 Session (Raleigh: n.p.), Chap. 214, p. 892.

Those who served as town officials in Cherryville's early life were faced with many problems. With the growth of the community there was the demand for streets and other necessary public utilities. The health of the community and dealing with public intoxication and the resultant public disorders were major problems. It was difficult during the 1890's for the few churches in the corporate limits to hold weekend worship services because of the interference from disorders caused by drinking alcoholic beverages, thereby creating large noisy gatherings on the streets. The town commissioners had to hire special policemen to stay on the outside of churches during the nights on which services were held in order to quiet this rowdiness.

During this period of the 1890's, a smallpox epidemic struck the community. The town officials constructed a pest house in which the victims of the disease could be treated by Dr. W. H. Houser, who was compensated by the town. Throughout the epidemic, those men and women who had recovered from smallpox voluntarily cared for others stricken by the disease.[2]

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[1] Ibid., p. 893.

[2] "Smallpox," Cherryville (North Carolina) Eagle, 4 October 1972, sec. 1, p. 3.

The religious influence throughout the community was evidenced by the establishment of several church fellowships. These groups expressed their Protestantism through the following denominations with indicated dates of their first meetings as a formal body of believers: Mt. Zion Baptist, 1857[1]; Presbyterian Church, 1883[2]; Methodist Church, 1883[3]; Lutheran Church, 1883[4]; and Cherryville Baptist, 1893.[5] Other Christian organizations that developed after the end of the nineteenth century included the Wesleyan Methodist, Nazarene, Church of God, Faith Baptist, Second Baptist, All Saints, Fairview, Calvary Baptist, Rudisill Chapel, and Oak Grove Baptist.

Much of the land and materials used in the construction of the various churches were donated by the townspeople in order to add to the spiritual growth of the community.

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[1] Interview with Rev. L. A. Gable, Pastor, Mt. Zion Baptist Church, Cherryville, North Carolina, 12 February 1975.

[2] Cherryville (North Carolina) Eagle, 4 October 1972, sec. 4, p. 3.

[3] Interview with Rev. Glenn McCauley, Pastor, First United Methodist Church, Cherryville, North Carolina, 12 February 1975.

[4] Interview with Rev. Jack Smith, Pastor, St. John's Lutheran Church, Cherryville, North Carolina, 12 February 1975.

[5] Paul D. Robins, ed., Bulletin of First Baptist Church, June 23, 1968 (Cherryville, N. C.: The Eagle Publishing Company, 1968), p. 3.

Joseph Black, son of Stephen Black, donated to the church their personal cemetery, known locally as Black Grave Yard, for burial plots for the members of Cherryville Baptist Church. This burial area was deeded to the City of Cherryville and is used as the city cemetery.[1]

The first textile plant organized in Cherryville was in 1891 and called the Cherryville Manufacturing Company. This was the birth of what was to be the primary industry of the community for the next seventy-five years. A few years later Gaston Manufacturing Company and Vivian Cotton Mills began operations. Other mills dealing in the manufacture of yarn and cotton products have been built since and are as follows: Howell Manufacturing Company, 1907; Rhyne-Houser Manufacturing Company, 1919; Carlton Yarn Mill, 1922; and Blackwelder Textile Company, 1944. All of these companies are currently in operation, headed by local families, even though some have modified their company names.[2]

Other industrial organizations are the Cherryville Foundry Company, Dixie Lumber Company, Cherry Concrete Products Company, Carolina Freight Carriers Corporation (currently one of the largest motor freight carriers on the east coast of the United States), and several small knitting mills.

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[1] Interview with Clyde Hayes, Cherryville, North Carolina, 9 October 1974.

[2] "A Chronolog of Textile Growth," Cherryville (North Carolina) Eagle, 4 October 1974, sec. 3, p. 1.

The growth and development of the community has been under the leadership of the following mayors, with the length of service indicated by the years in office:

F. Z. Sides	1881-First election
J. C. Elliott	1881-1882
Unknown	1882-1889
W. J. McGinnas	1889-1892
M. L. Rudisill	1892-1894
P. L. Gardner	1894-1899
J. M. Rhodes	1889-1901
E. P. Dellinger	1901-1902
S. S. Mauney	1902-1903
Wiley McGinnis	1903-1904
J. B. Houser	1904-1906
M. L. Rudisill	1906-1907
Henry Houser	1907-1908
A. H. Huss	1908-1911
D. P. McLurd	1911-1913
J. B. Houser	1913-1915
Evon L. Houser	1915-Resigned prior to 1916 election
W. L. Hendricks	1916-Until 1916 election
E. L. Webb	1916-1917
S. C. Hendricks	1917-1918
C. A. Rudisill	1918-1919
J. B. Houser	1919-1920
John J. George	1920-1921
F. U. Mauney	1921-1929
George S. Falls	1929-1931
James L. Beam	1931-1933
David P. Dellinger	1933-1935
Harry H. Allen	1935-1937
James L. Beam	1937-1939
S. M. Butler	1939-Resigned prior to 1940 election
N. B. Boyles	1940-1941
E. V. Moss	1941-1947
L. Edwin Rudisill	1947-1949
E. V. Moss	1949-1955
W. T. Robinson	1955-1963
R. R. Woltz	1963-1965
Aaron B. Moss	1965-1973
H. A. Blackwelder	1973-Present[1]

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[1] City of Cherryville, North Carolina, Minutes of Meetings of the Town's Board, 1881-1974.

Today the town of Cherryville is transversed and accessible by North Carolina State Highways 150, 277, and 275, and the Seaboard Coastline Railroad. Within the corporate limits is a population of approximately 4,559 persons with an additional 2,723 persons in the perimeter area which consists mostly of rural farmland. Over the past ten years the total increase of population of 754 persons is shown in the latest town census.[1] A recent self-study noted that:

> Cherryville is not a transient community in that the inhabitants are, in most part, direct descendants of the early pioneer families. This area has been and is their home. All of this does much to create a real desire to work honestly and conscientiously for the betterment of the school and community.[2]

The basic economy of the community has an effective buying income per household of $9,507, totaling a combined annual retail sales in the businesses of $15,831,212. This effective buying income is produced by the workers in farming and the major industries. Blackwelder Textiles Company, Burlington Industries, Burlington Pinnacle, Carlton Yarn Mill, Carolina Freight Carriers Corporation (one of the three largest motor frieght carriers on the eastern coast of the United States), Dora Yarn Mill, Gaston Dyeing Company, Hewlet

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[1] Jeff C. H. Hu, Population and Economy, Cherryville, North Carolina (Raleigh, N. C.: Division of Community Planning, Department of Conservation and Development, 1973), p. 15.

[2] A Self-Study Report (Cherryville, N. C.: Cherryville Public Schools, 1968), sec. 3, p. 5.

Knitting Mill, Howell Manufacturing Company, Knitronics Knitting Mills, Meade Knitting Mill Company, Nuway Spinning Company, Riverside Athletic, R&W Manufacturing Company, Sweetree Mill, and Troy-Don Company are the principal industries.[1]

The town's governing body is elected every two years and consists of a mayor and four councilmen. The services and operations of the town are administered by a city manager under the authority of the town board. The financing of the services offered by the Street Department, Sanitation Department, and Police Department is derived from a 65¢ ad valorem tax per $100 current value based on 100 percent valuation for the fiscal year, 1974.

The community's institutional facilities include twenty-two Protestant church groups with representation of the Baptist, Presbyterian, Methodist, Nazarene, Holiness, Congregational Lutheran, Wesleyan Methodist, Episcopal, Church of God, and Four Square sects. Cherryville National Bank, Carolina First National Bank, and Cherryville Savings and Loan Association offer the major financial services. Medical services are limited to two private practice family physicians, but a large modern county hospital is located approximately twenty-five miles south of the community in Gastonia, the county seat of Gaston County. The community also has two optometrists, two dentists, one chiropractor, and two attorneys.

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[1] Cherryville (Cherryville, N. C.: Chamber of Commerce, 1973).

The Cherryville Public Library, housed in a modern building on East Main Street, contains in excess of 25,000 volumes, with over 4,000 cardholders in the community. Cherryville has two public recreational areas with tennis courts, ball fields, basketball courts, shuffle board courts, playgrounds, horse shoe pits, and picnic areas. There are also four private recreational clubs operated by Club Carolina, Cherryville Country Club, Dellview Acres, and Carlton Yarn Mills. The Cherryville Eagle is a weekly newspaper with a circulation of approximately 5,000, and in the opinion of the editor of the newspaper, has a readership of nearly 15,000.[1] Civic groups, fraternal and sorority organizations are represented in the community by the following: Lions Club, Rotary Club, Woman's Club, Junior Woman's Club, Junior Chamber of Commerce, Optimist Club, American Legion, American Legion Auxiliary, Veterans of Foreign Wars, Chamber of Commerce, Merchants Association, Parent-Teacher Association, Exchange Club, Band Parents Club, Ironmen's Club, Masonic Lodge, Eastern Star, Knights of Pythias, Woodmen of the World, Music Club, Book Club, Garden Club, and The Brotherhood.

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[1] Interview with Fred K. Houser, Cherryville, North Carolina, 20 February 1975.

The public school system includes East Elementary with grades kindergarten, first, and second; South Elementary School with grades four, five, and six; West Elementary School with grade three; Cherryville Junior High School with grades seven, eight, and nine; and Cherryville Senior High School with grades ten, eleven, and twelve. Each school is administered by a principal appointed by the Gaston County Board of Education.

The Gaston County School System is directly responsible to the Board of Education, which consists of nine members elected by the cumulative registered voters of the county. The one representative of Cherryville must be a resident of Cherryville Township and must receive an appropriate number of votes throughout the county. Persons living in the Cherryville area of Gaston County and registered as candidates compete only within the specified district, even though the voting is countywide. Members who have served on the Gaston County School Board since the consolidation of the three systems of Gastonia City Schools, Gaston County Schools, and Cherryville Schools into the present Gaston County School System are D. R. Mauney, Jr., H. A. Blackwelder, and Howell Stroup. The latter has served continuously since 1969.

The governing body of Gaston County is the Gaston County Board of Commissioners, which is composed of six members representing each of the six townships within Gaston

County. The representative from Cherryville, C. Grier Beam, has served since 1956. This official of Cherryville Township, as well as the other five, is elected by a countywide vote. But each representative is elected from among only those candidates in his township.

CHAPTER III

A HISTORICAL INTERPRETATION OF THE EDUCATIONAL DEVELOPMENT AND ORGANIZATION FOR CHERRYVILLE, GASTON COUNTY, NORTH CAROLINA

Little information could be found concerning the earliest schools of the Cherryville community--often referred to as the Morrison School District before the 1900's. The community and neighboring settlements had their teacher(s) and a small school in session for a few months each year, usually beginning at the time of "laying by" the crops.[1] As the community grew, the need for schooling increased, and at a very early date there were to be found in the community efficient teachers who usually taught from the Blue Back Speller and Fowler's Arithmetic. Most of the teaching revolved around the "three R's"--"readin', 'ritin', and

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[1] Laying by indicates that time at which the farmer finishes cultivating his crops. In Gaston County the usual time of laying by the crops is from mid-July to the first week of August. The early school was held for a period of six to eight weeks, and then closed during the time cotton had to be harvested--at that time by hand. All family members, including young children, participated in the picking; therefore, the need for closing school. After the harvest, school was resumed and continued for a period of six to eight weeks.

'rithmetic." These early schools were most often a room in some private home in the community.[1]

Mid-1800's to 1920's

The Gaston County Board of County Commissioners served as the Board of Education through the early history of Gaston County Public Schools. The following are excerpts from the minutes of early meetings of the Board of County Commissioners. August 14, 1869: "Eli Pasour was elected County Examiner for the Public Schools."[2] October 4, 1869: "Ordered by said Board that the school committees be notified to appear before this Board at the next meeting to qualify."[3] December 6, 1869: "Ordered by said Board that W. B. Lay, Geo. W. Abernethy, and Franklin Henry be appointed Southpoint Township."[4] July 4, 1870: "Ordered by said Board that Cherryville Township be taxed to the amount of one thousand dollars for the purpose of building and repairing school houses in said Township."[5] On the same date the Board ordered:

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[1] Joseph H. Separk, ed., Gastonia and Gaston County North Carolina (Gastonia: Separk Printing, 1946), p. 62.

[2] Gaston County Board of Commissioners, Proceedings of August 14, 1969, meeting (Gastonia, North Carolina).

[3] Ibid., Proceedings of October 4, 1869, meeting (Gastonia, North Carolina).

[4] Ibid., Proceedings of December 6, 1869, meeting (Gastonia, North Carolina).

[5] Ibid., Proceedings of July 4, 1870, meeting (Gastonia, North Carolina).

> . . . that the collection of the tax levied by the former Board of Commissioners for building School Houses be suspended, and it is further ordered that the sheriff be respectfully required to refund any sum that he may have collected to the several individuals from whom he received it, when the said individuals apply to him for the same.[1]

The Gaston County Examiner's report of December 5, 1870, showed that:

> By order of said court I have ascertained the number of children in the Several Townships in said county as follows: South Point Township, 794, share of money, $198.44; Cherryville Township, 732, share of money, 182.94; Dallas Township, 865, share of money, $216.18; Crowders Mtn. Township, 604, share of money, $149.95.[2]

The April 27, 1872, minutes of the Gaston County Board of Commissioners read:

> Ordered by the Board that an election will be held at the different Election precincts of the county on the 1st day of May next for purposes of submitting a proposition to the people empowering the Board of Commissioners to levy a Special Tax of Six Thousand Dollars to be disbursed in the maintenance of Public Schools of Said county under the provisions of the School Law passed by the North Carolina General Assembly at its Sessions of 1872-73.[3]

The May 6, 1873, minutes read, in part:

> The following is the vote cast in Gaston County on Thursday the 1st day of May A.D. 1873. Dallas Township: For School Tax, 2 votes, Against, 124 votes; South Point: For School Tax, 6 votes, Against, 73 votes; Crowders Mountain: For School Tax, 2 votes, Against, 91 votes;

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[1] Ibid.

[2] Ibid., Proceedings of December 5, 1870, meeting (Gastonia, North Carolina).

[3] Ibid., Proceedings of April 7, 1872, meeting (Gastonia, North Carolina).

Cherryville: For School Tax, 1 vote, Against, 112 votes; Riverbend: For School Tax, 32 votes, Against, 92 votes, making a total of 43 for and 494 against the tax.[1]

The public school houses erected by the local communities throughout the county during the latter half of the nineteenth century were mostly constructed of logs. The cracks were "chinked" with mud.[2] These one-room structures had a fireplace at one end and a writing desk across the other end, with the chinking left out for the full width of the building above the desk for light. A door on one side of the room with an opposite window completed the lighting system. The furniture consisted of slab benches arranged along the walls. Usually the children were not assigned a particular seat. As mentioned earlier, instruction in these early public schools consisted mostly of the "three R's." The younger children remained in the building during the day, but the older children, who had learned to read and write, after reciting their "heart lessons"[3] were allowed to take their slates and pencils to the out-of-doors to "cipher,"[4] uninterrupted until just before the school day ended, at which time everybody had to participate in spelling.

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[1] _Ibid_., Proceedings of May 6, 1873, meeting (Gastonia, North Carolina).

[2] "Chinking" is the process of packing mud into the cracks between hand-hewn logs.

[3] Reciting from memory.

[4] The practice or study of the relationships of numbers in context to arithmetic principles and postulates.

The schools in the northwest portion of Gaston County included in the Morrison School District were Panhandle, Black, Grey Rock, Pine Hill, Hallman, and a school situated just northeast of the present Mt. Zion Baptist Church on the Morganton Highway. The Panhandle School was located in the far northwestern corner of the county and school district, probably on property currently owned by the Craft family.[1] The Black school was held in two buildings at different periods of time on the property presently occupied by the Alvin McSwain family on Route 3, Black Road, Cherryville.[2] The Dellinger family developed and maintained the Grey Rock School on a site approximately 500 yards west of the present Dellview Community Clubhouse in the incorporated community of Dellview. From this ungraded school and small settelement evolved one of Cherryville's well-known sons, David P. Dellinger. He served the town of Cherryville as mayor, the State of North Carolina as a Representative, led the struggle to incorporate Dellview, "earned the Doctor of Philosophy and Doctor of Laws degrees, and gave as a Christian philanthropist."[3]

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[1] Interview with Junie White, Cherryville, North Carolina, 18 August 1974.

[2] Interview with Alvin Lee McSwain, Cherryville, North Carolina, 15 November 1974.

[3] Taken from inscription on the David P. Dellinger Memorial Monument, Mt. Zion Cemetery, Cherryville, North Carolina. This monument was erected by David P. Dellinger and dedicated 17 August 1947; Mr. Dellinger died 9 September 1957.

Pine Hill School was situated approximately 500 yards northwest of the present Cherryville Country Clubhouse on the property of the McGinnis family.[1] Hallman School was located northeast of the intersection of the Lincolnton Highway and the Old Henry Road, presently called Shoals Bridge Road, just south of the aforementioned stagecoach station which has been preserved on the property of Augustus Melton Black.[2] The earliest school in the village of Cherryville was held in a private home just northeast of the Gaston Mill Company, now named Dora Yarn Mill. Around 1876 the school was moved to an old log building approximately 700 yards north of the present Black-Starling Insurance Agency office building, on the north end of Black Street.

Cherryville was made a separate school district in 1881, through the efforts of Gaston County School Superintendent M. L. Little. The first school taught in this newly created district was held in the Henry Summit granary building, an "old corn house" located just north of the present intersection of Main Street and Oak Street, formerly named Mill Avenue. The school term was for four months; Samuel S. Mauney served as the professor for a salary of $25 a month.

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[1] Interview with Lawrence L. McGinnis, Cherryville, North Carolina, 22 December 1974.

[2] Interview with Cap Wise, former student of Hallman School, Cherryville, North Carolina, 10 September 1974.

Other teachers who served in the Cherryville School during the succeeding decade with the approximate dates were: J. M. Roberts, 1882-1883; Levi H. J. Houser, 1883-1888; James C. Elliott, 1888-1889; a Mr. Royster, 1889-1890; a Mr. Hicks, 1890-1891; and Lee Beam, 1891-1892. During this decade, besides the aforementioned Summit Corn House, the Northern Methodist Church and several vacant store buildings were used as classrooms. During his five-year tenure, Levi H. J. Houser instituted efforts to extend the usual four-month school term. Evidence was found that during the 1880's the people of Cherryville did not support the public education program in any manner, either financially or by attendance.[1] This was expressed by the Cherryville correspondent to the Gastonia (North Carolina) Gazette in his writing of August 24, 1893:

> Cherryville is laboring under a somewhat serious disease, but I hope not fatal. We have no public school. I can tell the reason, but for the present will withhold. Waco (a neighboring village in Cleveland County) is represented as having a flourishing school. No place needs a school more than Cherryville, and I fear no place on this side of Kingdom Come deserves it less. An old maxim says, "When the wicked rule, the nations mourn." And a modern maxim says "When foolishness is practiced, wisdom takes flight."[2]

The 1882-1889 records of the municipality of Cherryville, in which were recorded all the actions of the town meetings, were destroyed in a fire. However, there seemed to be local speculation that the officials of that period did not subscribe to the highest ideals of honesty and behavior in their political, civic, and civil decision-making for the community.

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[1] Interview with W. T. Robinson, Cherryville, North Carolina, 11 November 1974.

[2] "Cherryville News," Gastonia (North Carolina) Gazette, 24 August 1883.

It was not until the mid-1890's that the community began a concerted effort to reestablish and support public education. To provide for the increasing population of school-aged children, a school facility was built on land donated by W. R. Carroll and M. L. Dellinger. This school building, named the Cherryville Academy, was a rectangular, two-story frame structure with one room on each floor. The tower at the front of the building served as the main entrance to the first floor, with a stairway on the right as the entrace for the second-floor classroom area. The tower was surmounted with a belfry and steeple. The building faced the east and was situated almost in the middle of what is now an asphalt street (Academy Street) near the West Elementary School. As the town and attendance grew, additions were made to the north, to the south, and to the rear of the original building. Cherryville Academy served as the community school building until 1915, when the first brick school building was erected in the northeast section of town.

Until 1903 there was no special local tax for the support of the public school in Cherryville beyond the four-month period supported by the county. In that year the citizens of the community voted a special tax for the maintenance of a school of grades one through seven, and the development and institution of a high school. The person in the role of leadership during this period of revived interest in public education was S. P. Wilson, principal of Cherryville Academy. In 1908 J. W. Strassell was appointed as chief administrator for the local school structure of eleven grades. He was successful in developing a North Carolina State Board of Education certified high school with the first graduating class in 1911.[1] The members of the first Cherryville High School graduating class were Pantha Harrelson, Elsie Roberts, W. C. Howell, William W. Black, Louis Mauney, and Rex Baker.[2]

On June 15, 1915, the town bought from Joseph Black for the sum of $1,450 a tract of about five acres of land on the north side of First Street, between Pink Street and Depot Avenue. During the latter part of 1915, on this tract a three-story brick building was erected. The building contained nineteen classrooms, an auditorium, music room, offices, restrooms, and a boiler room.

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[1] "The Story of the Cherryville Academy," Cherryville (North Carolina) Eagle, 12 October 1933, p. 1.

[2] Records of Graduates (Cherryville, N. C.: Cherryville High School, 1911).

During the Christmas holidays in 1919, the new school building was gutted by fire. The walls, which were left standing, were used in the reconstruction of the facility which served until 1925 as classrooms for elementary and high school studies.

To meet the needs of the ever-growing school enrollment, a new brick building for the first five grades was erected in 1925 on a lot bought from T. C. Summer. This building is situated on the south side of Academy Street, west of Elm Street, on part of the old Academy grounds and was designed to house eleven classrooms, two offices, and an auditorium. It was the first school in the Cherryville School System to be built in accordance with the requirements established by the North Carolina State Board of Education. Originally called the Elementary School, it is the present West Elementary School.[1]

Mid-1920's to 1930's

In the mid-1920's the surrounding schools of the old Morrison School District were consolidated with the Cherryville schools, after a period of strife. The issue was one in which emotional stress, physical fights, and legal actions entered before the parents of children in the schools of Panhandle, Grey Rock, Black, and Hallman consented for their children to attend Cherryville schools. The issue was finally settled by a vote of all the people of the Cherryville Township. The vote was very close in favor of closing the rural schools and requiring attendance of the children in the Cherryville schools. Lula Black, whose father was the Chairman of the Board of Education for the Black Rock School when the vote was taken, explained with tears in her eyes:

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[1] "The Story of the Cherryville Academy," p. 1.

> Yes, they took away our school! We did not have an opportunity to retain our identity and participation in the community educational institution because of the greater number of voters in the town of Cherryville. Even with these extremely large odds of probably three to one, we lost by only a few votes. People in this section have always felt like they should have their school in the community where the children live. It is a shame and disgrace to any community to be forced to give up their school when a majority living in another section or community dictate the educational process. Why, you can understand why the people of Cherryville are adamantly opposed to the consolidation of the high school down in another section of the county. It was the same thing that we fought so hard 50 to 60 years ago to defeat.
>
> I tell you plain and clear that there is not a better high school in the county than the one at Cherryville; we helped to make it that way after we had to consolidate Black Rock. Did you know that Cherryville High School has been accredited by the Southern Association of Schools and Colleges for over 25 years, while there is not a single consolidated school in Gaston County with that distinction? Then those supposedly educated administrators want to make us one of them. No sir, I just can't understand all this putting together when we have the best school in the county and probably the state.
>
> In this township of Cherryville, we look upon our high school as an institution for all the community to revolve around in its activities. This leads to a more stable and less transient population with interactions with all at the school functions. All the students know each other and the family to be informed of their accomplishments and/or failures. This knowing each other personally adds to the moral fiber of the population in that persons or students do not want to be thought of as bad. The discipline in the school is no problem because of this personal relationship.
>
> Probably to the people in this section there is a great determination and willingness to expend financial

> resources in the court if necessary to save their local high school. The course offerings in the Cherryville High School equal those of the biggest school in the county and surpass all the other consolidated monsters created by those "educated" administrators.
>
> I tell you it is a real shame to tear community pride and respect asunder! And another thing that I just cannot understand is the movement in educational circles to favor this. Why, if they do force us through the courts to form one school from the several they have mentioned, just think of the boys and girls who will never have the opportunity to serve in leadership roles. Instead of several student body presidents, we will eliminate that to the one. Why, the two kids who are eliminated in the consolidated high school might have developed their leadership abilities in the community school to a point of service to the community, state, or nation. But in the consolidated school he would be relegated to developing a role of following. Lord knows, we don't need any more following in our society. Then there are all those students who are eliminated from participation in the extracurricular activities, whereas in the community school they would have been able to participate.
>
> Why are we 99 percent in number against consolidation? Well, think about it and you will know![1]

Even though the 1927 consolidation of the Black Rock school occurred forty-eight years ago, some of the residents of the northwest section of Cherryville Township still seem to feel that consolidation is an avid foe of excellence in education. This feeling is prevalent among many of the older residents as well as their offspring of several generations.

1936 to Present

It was not until 1936 that the present Senior High School facility was constructed while Hunter Huss, a native son of Cherryville, was superintendent of the system. The old high school building was then converted to the first seven grades and was renamed Elementary Number 1. In 1956, after the completion of the new East Elementary School building, Elementary Number 1 was renovated to house Cherryville Junior High School.

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[1] Interview with Lula Black, Cherryville, North Carolina, 19 October 1974.

Since the renaissance of educational support, the citizenry has contributed financially to the schools when there was need. An example of such financial assistance was that given to the high school for the organization of a band in 1939. This band was under the direction of Russell Dellinger as he initiated what was to become a traditional example of excellence. Through the years the band and the community have shared in many honors received in all parts of the nation.[1]

Hunter Huss was elected in April, 1937, to serve as Superintendent of Gaston County Schools. Galen J. Bennett, principal of Cherryville High School, was elected to succeed to the post of Superintendent of the Cherryville School District.

In 1941 Foster W. Starnes replaced Superintendent Bennett and immediately began a local campaign for the building of a modern school auditorium. The facility was completed in 1949 and named in memory of Superintendent Starnes after his sudden death just a few days before the completion of the auditorium. During this same period, a large annex to the building was constructed for the purpose of teaching commercial and vocational studies.

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[1] Interview with W. T. Robinson, Cherryville, North Carolina, 15 December 1974.

Fenton L. Larson was elected to fill the leadership role of Superintendent of the Cherryville District on November 16, 1949, and began an effort to gain regional accreditation for the high school. This was accomplished in 1951 when the regional accreditation agency, the Southern Association of Colleges and Secondary Schools, certified that Cherryville High School had quality standards in all areas of the educational process. The Association particularly noted with favor the library holdings in both the school and the community. These holdings were due in part to donations of books and other library materials through a community endeavor initiated and supervised by the Cherryville Woman's Club.[1]

To meet the need for additional classrooms in both the senior high school and the junior high school, East Elementary School was built in 1956 on East Academy Street. The property was purchased from the J. M. C. Stroupe family. Mr. J. L. Beam, Jr., a native son of Cherryville, serving as the architect, designed a completely modern facility with twelve classrooms, an auditorium, library, cafeteria and kitchen, lobby, reception room, principal's office, teachers' room and work room, first aid room, and numerous storage and all-purpose rooms.

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[1] Interview with Julia Renfro, Librarian, Cherryville (North Carolina) High School, 5 February 1975.

In March, 1956, Nixon Physical Education Building was formally dedicated in honor of a former Cherryville Superintendent, Joe R. Nixon, who served in that capacity from 1915 to 1918 and again from 1923 to 1931. Other construction followed with a cafeteria completed in February, 1962, as was the Instrumental Music Building. Rudisill Memorial Stadium, named for Ben R. Rudisill, member of the Board of Education and civic and religious leader, was dedicated on Friday, September 6, 1963. This stadium was a community project, and all funds--amounting to more than $78,000--were donated by the public in the relatively short time of approximately six to eight weeks.

During the school year of 1966-67, the Cherryville City Schools became fully integrated for all grades.

Further improvements came in the summer of 1967 when a Student Commons Area was built and a vocational department for bricklaying and shop was added to the basement of the Nixon Building.

In the fall of 1967 the various agencies of the county government encouraged the populace to consider the feasibility of consolidating the present three school systems--Cherryville City Schools, Gaston County Schools, and Gastonia City Schools--into one unified Gaston County School System.

Eventually, the three boards of education recommended to the North Carolina General Assembly through local representation that the question of consolidation be decided by a vote of the people. This referendum was held February 20, 1968, and with 18 percent of the registered voters in the county voting, the decision was made to consolidate. In Cherryville the issue was soundly defeated with only 145 votes for consolidation and 1,066 votes against.[1] The following Monday, February 26, 1968, the Cherryville School System was eliminated as a separate district and relinquished its superintendent, Jasper L. Lewis, to the consolidated administrative offices. Gary Henry, who presently serves as principal of Cherryville High School, is responsible for the administration and program of study for 468 students and 27 teachers who form the cumulative population of Cherryville High School.[2]

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[1] "Cherryville Votes Against School Consolidation," Cherryville (North Carolina) Eagle, 21 February 1968, sec. 1, p. 1.

[2] Interview with Gary Henry, Cherryville, North Carolina, 10 September 1974. These data were taken from a September, 1974, tabulation.

CHAPTER IV

BELIEFS, PRACTICES, AND COLLOQUIALISMS OF THE COMMUNITY

In the writings of Frank Riesmann, there is a description of persons whom he interpolated from the world of culture and society. Those persons described by Riesmann seem to be characteristic, in part, of the population of the community of Cherryville.

The cultural characteristics that the population of Cherryville and those persons in Riesmann's writings share are: (1) traditional, (2) superstitious, (3) religious, (4) not open to reason, (5) alienated from the larger social structure, (6) prideful, (7) independent, (8) appreciate knowledge, and (9) often seem to be anti-intellectual.[1] To present and further define these characteristics and traits, descriptions and definitions of the people of the Cherryville community are shown in the following accounts of the New Year's Shoot, Christmas celebration, Easter observance, Ascension Day observance, revival meetings, funeralizing, hog killings, corn shuckings, hunting, and colloquialisms.

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[1] Frank Riesmann, "The Culturally Deprived: A New View," Education Digest, 8 (November 1963), p. 13.

The New Year's Shoot

As late fall and early winter draw near, the citizenry of the piedmont North Carolina community of Cherryville begin preparations for the annual observance of the New Year's Shoot, probably the oldest and most unique of all known New Year's celebrations in the United States.[1] This tradition is known to be as old as the first settlers, the Black family, along Indian Creek, Gaston County, North Carolina. On cool, rainy fall days, which prevent work on the farmland, or days off from the textile plant, the family head takes time to elaborately clean and polish his family heirloom--a muzzle-loading musket.

As the father or grandfather sits among the other family members, he relates stories about his kinsmen during the traditional shoots. Mary Florence Black told of her father:

> My daddy did one of the darnest thangs you'd ever didst see. He packed such a big ole' load of that thar gun po'der, you know, the black kinda that stinks, that the blame ole' musket jerked plumb out of his hold and plumb near over top of that thar top of the house.[2]

This sharing of the unwritten history is a time when the head of the family explains what meaning the shoot is supposed to portray, the methods to be employed in loading and unloading the musket, the ritual mechanisms, the chant, and other activities of the actual New Year's Shoot.

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[1] A Self-Study Report (Cherryville, N. C.: Cherryville Public Schools, 1963), sec. 3, p. 4.

[2] Interview with Mary Florence Black, Cherryville, North Carolina, 28 December 1974.

By the beginning of New Year's Day morning, at twelve midnight, the population of the community, aware of the significance of another year, has prepared for the annual shoot by their presence at either of two locations--City Hall or Wayside Inn. Among those present for the shoot, an observer would find the following dress worn by the shooters. They are dressed for the occasion in overalls, coveralls, and coats. To carry all the paraphernalia necessary for the shoot, the shooters must wear these forms of clothing because of their need for pockets. Many of the men wear headgear of wool and/or raccoon skins and have beards and mustaches.

To participate in the actual shoot, one must have in his possession the following:

2-3	pounds of black gun powder
1	muzzle-loading musket
100	tissue sheets
1	ram (Gatling) rod
1	pair of leather gloves
1	roll of tape
1	measuring cup[1]
1	jug of bourbon

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[1] Most of the measuring cups are small aluminum cans which have been discarded by persons in the family who use snuff. The measurements of the cup are approximately 3" in depth with a diameter of 1.5" to 2". Older women (grandmothers) seem to represent the largest group which partakes of snuff. The snuff habit is practiced by placing a small amount (approximately 1 teaspoon) of snuff between the lower

Included in the first shoot of the celebration is the large gathering of many of the townspeople who have been anticipating the action for days. During the gathering of the crowd for the shoot, there seems to be unique charisma among all of the persons. Friends embrace warmly and greet each other with best wishes for the New Year, and even those persons who may have defensive attitudes toward a fellowman lower the curtain of hate and share in an expression of thankfulness and hope for the future. All the while the shooters themselves are busy visiting with each other and with their many friends among the group. It is important to note that in addition to the atmosphere of good will and thankfulness, there is the understood and accepted respect for families and their individual members. Those persons, as well as their families, who have spent a lifetime sharing in the shoot are respected and honored. At precisely 12:01 a.m., the speech cryer (an honor given to the man who has learned how from the former cryer who has passed on to his heavenly reward) begins his dissertation and petitions for another year of life as well as thanksgiving for the past year:

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lip and gum. As the saliva moistens the tightly held snuff, spit is formed. The spitting of snuff is an art which is judgeable only by those who use the tobacco product. The index and middle finger are held tightly against the closed lips. Pressure is applied and a forcing of the saliva produces a squirt of snuff juice.

Good morning to you, Sir.
I wish you a happy New Year,
Great health, long life,
Which God may bestow
So long as you stay here below.
May he bestow the house you're in,
Where you go out and you go in.
Time by moments steals away,
First the hour and then the day.
Small the lost days may appear,
But yet they soon mount up to a year.
Thus another year is gone,
And now it is no more of our own,
But if it brings our promises good
As the year before the flood,
But let none of us forget
It has left us much in debt,
A favor from the Lord received
Since which our spirits hath been grieved.
Marked by the unerring hand,
Thus in his book our record stands.
Who can tell the vast amounts
Placed to each our accounts?
But while you owe the debt is large.
You may plead a full discharge.
But poor and selfish sinners say,
What can you to justice pay?
Trembling last for life is past
And into prison you may be cast.
Happy is the believing soul.
Christ for you has paid the whole.
We have this New Year's morning called
You by your name
And disturbed you from your rest,
But we hope no harm by the same.
As we ask, come tell us your desire
And if it be your desire
Our guns and pistols they shall fire.
Since we hear of no defiance
You shall hear the art of Science.
When we pull trigger and powder burns
You shall hear the roaring of our guns.
Oh, daughters of righteousness, we will rise
And warm our eyes and bless our hearts,
For the old year's gone and the New Year's come
And for good luck we'll fire our guns.[1]

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[1] Tape recorded during the New Year's Day speech of J. C. Beam, Wayside Inn, Cherryville, North Carolina, 1 January 1975.

In a letter to a friend, A. Sidney Beam described the tradition of handing down the speech by oral history:

"Cherryville, North Carolina
"January 27, 1948

"Dear Mr. Hudson:

"In answer to your letter of January 11th, in regard to the New Year's Shoot and to myself as crier of the group.

"I am 75 years of age, of German descent. My ancestors landed in Charleston, S. C., in the year of 1767. One of the settlers came to Beaverdam, known as Mecklenburg County, North Carolina, at that time, but it is Gaston County now. I am a descendant of this Gaston settlement. I have lived in Gaston County, near Cherryville, all my life, attended the county school, and am a farmer and carpenter by trade. I learned the speech from my two brothers, Lee and Jacob Beam, one fall when we were picking cotton. I had never seen it in print until recently when I had a copy printed myself. My brothers were older than I and they learned it from older members of the family.

"Many years ago there was a number of groups of the New Year's Shooters. Two groups in Lincoln County and two in Gaston County. It seems that these have all played out but the group here in Cherryville. The Cherryville group has never disbanded and will keep going for many more years to come. We have a number of young men in the group who are willing to carry on; we have in our group men of all ages. I have been going with the group for 59 years with the exception of a few years around 1900.

"Very truly yours,

"A. Sidney Beam"[1]

The cryer, J. C. Beam, son of A. Sidney Beam, chants the speech in a monotone, with the voice rising often at the end of a line. One of the guests for the shoot remarked on the beauty of the rendition, like something out of old Germany. A brief silence, and the shooters, ready for the moment, fire musket blasts that can be heard for miles around the rolling countryside. The first man to shoot has been chosen through an unspoken and undiscussed method whereby this individual is highly respected and his family has been shooting since the tradition was first begun in the old country. Immediately the other shooters, numbering fifty to seventy-five, forming a waiting section, will step forward to shoot, one at a time, in the order of their importance and with respect to age, family, and length of participation in the past. Many of the men shoot very large amounts of gunpowder in the old (many over 100 years old) muzzle-loading muskets.

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[1] "Shooters," Cherryville (North Carolina) Eagle, 4 October 1972, sec. 4, p. 3.

Upon firing the last shot, the group begins their annual visit to the homes in the community. The first home to be visited is the Carpenter household in which the children and grandchildren of Aunt Violet Carpenter have prepared a meal of sandwiches, crackers and cheese, pies, pickles, and ginger tea for the shooters. The speech for a widow or old maid is somewhat different, and is said as follows to the household headed by such a woman:

Good morning to you Miss,
I wish you a Happy New Year,
Great health, long life which God may bestow
As long as you are here below.
I wish you part in ev'ry ease,
And God will 'stow you luck and peace.
God will preserve the house you are in,
Where you go out and you go in.
I wish you lovers of every kind
To suit your heart and please your mind,
Whose hearts are pure, whose hands are clean,
Whose tongue still speaks the thing it means.

No slander dwell upon your tongue.
He hates to do his lover wrong,
Or should we trust in ill report
And venture to our lover's heart.
And then my hopes and wishes meet
And make my meditation sweet.
The very frost that spews the ground
And the hail that sends a dreadful sound.
Icy bond the river hold
Our tender arms the winter's cold,
Broad the vine your face to see
And dwell forever in love with me.
If our branches are in danger shoot
From Jacob's staff to David's root.
False are the men of high degree
To a better sort of vanity.
Laid in a balance both appear
Light as a puff of empty air,
The sun and moon with bearing light
And all the sparkling eyes at night.
What we begin or what we do,
Let this be right and prosperous, too.
Or let this in our names be done
Until our earthly race is run.
Now here we are standing in your yard,
Just a little distance all apart.
When we pull trigger and powder burns
You shall hear the roaring of our old guns.
We hope this may be your desire
That all our guns and pistols, they shall fire.[1]

When he finishes his speech and the final shot is fired, the cryer and the other leaders--Howell Stroup, Vance Sellers, E. G. Greene, Bynum Homesley, and Don Homesley, all lifetime natives with Cherryville family heritages--lead the way to the next home at which the New Year's Shooters will fire their muskets for the New Year's celebration. Each visit bring forth the cry in a tone of hope, despair, and prayer for the past year and the year of life ahead for all the families. Then, as precisely as a military unit, the overalled men shoot their muskets, one time each.

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[1] Tape recorded during the New Year's Day celebration, S. Vance Sellers, Cherryville, North Carolina, 1 January 1975.

There is an underlying sense of the "pecking order" of who follows whom in the group, but understood only by those who participate in the shooting. Each man present must shoot his musket for the family. This act of shooting is extremely important because the individual firing of the gunpowder offers corporate resistance for the family in their basic struggle against the evil and harm that might "take hold" of the family or one of its members during the coming year of life. The shooting is also symbolic of the burst of new life from the seeds that the farmer will plant in the field and the fertilization of the seed of the mothers. Intertwined in this act of shooting is the hope for good health, thankfulness for life during the past year, God's promise of a new life (Heaven) for those who died in the past year and for those who will succumb to death in the New Year, and the blossoming of new peace in each man's heart and mind.

Following each shoot, the mother or lady of the house invites all who participate in the ritual into the home for food and refreshments. This repast usually consists of the following: bologna sandwiches, cheese and crackers, pimento cheese on loaf bread, crackers and peanut butter, pickles (sweet and sour, salt, and onion), relishes, candy, oranges, apples, ginger tea, coffee, and cigars.

Although few of the families drink hot ginger tea during the year, it is served at the New Year's Shoot because of the traditional belief that hot ginger tea creates warmth in the hearts and minds of men just as the tea warms their bodies after the cold weather in which they perform their New Year's ritual.

Alcoholic beverages are never served in the homes, as they are looked upon as something that one does not drink in the presence of family and/or in public. But most of the men (especially the older and long-time shooters) drink alcoholic beverages between stops. Many feel that they must take a drink in order to feel warm and to loosen up from the jolts of the exploding gunpowder. This drinking is never done in the view of the families for which the men shoot. Some young men (teenagers), who go along to participate and to learn the tradition, have their first taste of alcoholic beverages at that time, with the reluctant consent of the fathers of the tradition. Throughout the shooting, all those who participate know that there are certain things which all must do and are able to do; likewise, there are things that only the most respected can do. The man who makes the speech and the first person to shoot at each stop clearly illustrate that there are rules and regulations among the group. Even though such rules and regulations have never been recorded and, for some, never voiced openly, an interpretation of the group's actions indicate that: (1) the speechmaker is accorded the most respect of all the shooters; (2) the speechmaker assumes his role from his father and/or other person who designates him to carry on the tradition; (3) first shooters are highly respected men who have years of participation in the tradition, either through family line or years of personal experience; (4) the shooter must always be willing to take his turn rather than try to move in front of another shooter; (5) shooters must always be willing to provide and share with other members of the group; (6) shooters should never use an overcharged musket; (7) the shooter should never place a cap on his musket until in location for the firing of the blast, (8) shooters must be willing to allow for enough time between shots; (9) shooters must never form a line for shots in quick order; (10) shooters must never shoot more than one musket at a time; (11) shooters should never drop their muskets, even though the load may have been exceptionally heavy; (12) shooters must never shoot in any direction other than that in which the lead shooter fired; (13) shooters must never talk loudly while the chant is being cried; (14) shooters must never pass by the leader on the travel from one home to another; (15) young shooters must never bring young women along for the shoot.

As the dark hours of the New Year's morning are brightened by the rising sun, the shooters return to their respective homes to have their New Year's breakfast with their families. The traditional New Year's breakfast consists of the following: rice; fatback, tenderloin, or bacon; eggs scrambled with hog brains; biscuits; milk; coffee; and jelly or honey.[1]

The family observance of the New Year's breakfast begins with the father reading from the Bible the appropriate scripture for the beginning of the New Year. No one eats while this reading takes place, and upon the completion of the reading (usually John 1:1-3 and John 3:13-18), the family prays for blessings of good health and life for the coming year. Immediately upon the close of the prayer, eating begins.

After breakfast the men regroup at an agreed place to resume their celebration. The performance of the shooters continues until all the homes and places on the list for shooting have been reached. Some of the men drop out because of their inability to withstand the forceful impact of the explosion of the black gunpowder in the old muzzle-loading muskets, or because of overindulgence in alcoholic beverages. There is great pride among those men of the group who can withstand the pain of repeated powder burns and immense pressure from the "kick" of the musket when fired.

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[1] Interview with Howell Stroup, leader of the 1975 New Year's Shoot, Cherryville, North Carolina, 3 January 1975.

Mr. S. Vance Sellers, a man who surely is much closer to the century mark than the eighty years or more which he admits, shared the following ballads he has written over the years concerning the annual New Year's celebration in and around Cherryville, North Carolina.

1941 New Year Poem

Floyd and I on Saturday
Took my Ford and rode away
So the shooters wouldn't have any worry
We bought their powder at Granite Quarry.

That freight agent on the Yadkin line
When we arrived was feeling fine
Mr. Williams is his name
And he was glad we came.

So every one in our crowd
Could shot their guns good and loud
We bought seventy-two pounds and more
For our annual New Year roar.

Our crowd consist of boys and men
And meet at the Wayside Inn
We waited there to start our fun
Soon after the birth of 1941.

While 41 was young and gay
We started shooting in around Flay
At Guy Beam's we first shot
Who served us breakfast good and hot.

This year another veteran joined our crowd
Who said the speech very loud
We all were glad that he came
And Charilie Huss is his name.

There's no place in the U.S.A.
That celebrates the New Year's Day
And during their rounds get a thrill
Like we do in Cherryville.

A photographer was on the scene
With their moving picture machine
And made pictures of our crowd
While our muskets roared aloud.

While shooting at the square in town
Our old war muskets sure did sound
There they sound the best it seem
While we were shooting for Paul H. Beam.

We shot for the officials of the town
While local people stood around
Then bid them all adue
Until nineteen hundred and forty two.[1]

The 1966 New Year's Shooters Poem

Down on one hundred and fifty highway
  In front of the Wayside Inn,
The Cherryville New Year Shooters waited there
  To welcome the New Year in.

About one minute past twelve o'clock
  Just like we have done before
When J. C. Beam said we'll fire our guns
  Then our old muskets started to roar.

The largest crowd I have ever seen
  Was waiting at the Wayside Inn,
To hear our New Year Chant
  And watch us welcome the New Year.

I met two couples from Tennessee
  Which I had never seen before
And after I said my ladies speech,
  I hope they enjoyed their more.

I want to thank Mrs. Violet Carpenter
  And her daughters this New Year Day,
For that Delicious breakfast they served us
  Before we went on our way.

We had about fifty shooters this year
  And fired forty five rounds,
And everyplace where we shot
  Our friends were waiting to hear our muskets sound.

The weather this year was perfect
  And our muskets sounded good and loud,
And after firing them fifteen hours.
  We didn't have an accident in our crowd.

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[1] S. Vance Sellers, "1941 New Year Poem," Cherryville, North Carolina, 1 January 1941.

In behalf of our New Year Shooters
  To our friends, we want to say,
We want to thank you for the treat,
  You gave us, on this New Years Day.

At Alvin Barrett's about five o'clock
  We fired our last round
After they served us cake and coffee
  We said good bye, till 1967 comes around.[1]

The 1968 New Year Shooters Poem

Again this year at Wayside Inn
  A very large crowd was waiting there.
To hear our New Year Speech again
  And watch us fire our muskets in the air.

When Howell and I went to his car
  What we saw wasn't a bottle or a can
Then we saw his left rear tire,
  Was just as flat as my hand.

When we arrived at Black's Grill
  About a half a mile away,
Most all the boys who were going to shoot
  Had blown one round of powder away.

We fired one round for Mrs. Violet Carpenter
  At her home this New Years Day,
Then her daughters served us a delicious breakfast
  Just before we went on our way.

As we went on up 274
  It was very foggy and drizzling rain
But we went on to 27 highway
  And fired our old muskets once again.

We shot one round for W. Blaine Beam
  As we came back to town,
We are always glad to shoot for him,
  Because he likes the way our muskets sound.

When we arrived at Clara Beam's
  On this another New Years Day,

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[1] S. Vance Sellers, "The 1966 New Year's Shooters Poem," Cherryville, North Carolina, 5 January 1966.

He served us a delicious lunch
  Before we went our way.

We want to thank every one for the treat
  To you all we want to say,
We hope to see you all again
  One year from today.

After driving around for 14 hours
  And firing our muskets 53 rounds,
At AA Barrett's in Waco we finished our celebration
  Until another New Year comes around.[1]

Other ballads were written by this lifelong native of the Cherryville community. These have never been published or read by persons other than family members and friends. The following ballad, as the others, was written on notebook paper and copied as written in order to preserve its colloquial flavor.

Where I was forty six years ago today
Dec. 25, 1918

Forty six years ago today
  Over there across the foam,
Walking my post in a military manner
  Thinking very much of home.

It was time for old Santa Clause
  While the snow was falling down,
In spite of the winter weather,
  I had to continue my rounds.

Some of the boys went to Chattilam
  A French town twelve miles away,
But I went on duty Christmas Eve,
  And stayed until 4 P.M. on Christmas Day.

I was with the wild cat division
  And its number was eighty one.
Disregarding that warfare danger
  I did have a lot of fun.

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[1] S. Vance Sellers, "1968 New Year Shooters Poem," Cherryville, North Carolina, 1 January 1968.

On the fifth day of January
  After the armistice was signed,
And M.P. Company was organized,
  And I signed on the dotted line.

After some of the boys were examined
  They were very much dismayed,
But after my physical examination
  With that M.P. Company I stayed.

We were on duty in Camp Montier Chaume
  Most every night and day.
There we stayed until we sailed
  Back to the good old U.S.A.

When we sailed from Bourdoux France
  We didn't have the blues,
On the thirteenth day of June
  We landed in New Port News, Va.

For thirteen long and tiresome days
  Our ship plowed that salty foam.
Many time we thanked that German Ship
  For bring us safely home.

The Red Cross girls met our ship
  And gave us all a thrill,
They presented us candy and cigaretts
  As we hiked on to Camp Hill.

I was discharged in Camp Lee
  Which suited me just fine,
For I soon would be again
  Back home in North Careline.

When that Southern Train arrived in Charlotte.
  I soon got my last army thrill
A friend of mine I met at the square
  brought me safely home to Cherryville.[1]

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[1] S. Vance Sellers, "Where I was forty six years ago today Dec. 25, 1918," Cherryville, North Carolina, 25 December 1924.

Christmas

Certain families in the Cherryville community, in particular the Blacks along Indian Creek, cling to the Julian Calendar date of Christmas established in 46 B.C. and introduced into this nation in its earliest years. Even though the present generation cannot identify the origin of their celebration on January 6, they still observe the tradition. These families celebrate the Old Christmas, January 6, and the New Christmas, December 25, in very different ways. The old is celebrated with prayer and carol singing, the new with gaiety and feasting.

New Christmas

The New Christmas is celebrated by the family members sharing in fun and gaiety. The night before Christmas Eve (December 23) all who participate in the celebration must gather at the "old home place." With much excitement and joy, the families begin to prepare for the annual traditional visits of Christmas Boogering.

The men dress in various costumes. Some wrap white sheets around their bodies to disguise their appearance. Others dress in old women's clothing--petticoats, corsets, brassieres, step-ins (panties), dresses, shirts, or blouses--so as to take on an unfamiliar appearance. These garments usually cover several pillows used in the back to simulate a pronounced rear. The bust is built up with cotton stuffed in the brassieres or grapefruit held in place. Others may wear old, ragged clothes with paddings all over their torso so as to disguise themselves.

The women and young girls also disguise themselves in various ways. Some wear too-large overalls with cotton or other materials stuffed in the outer wear so they will not be recognized as women. Others use sheets to cover their bodies so that they may not be easily identified as females.

Facial makeup is also of utmost importance to the boogering custom. All participants in the boogering must use similar disguises to those handed down by their family through the years. The preparation of the facial disguise consists of one of two bases--either covering the entire head and face with a pulled down woman's stocking or coating the face with a cream. Once the persons have used the basic disguise, they call upon members of the family who do not make the visits to neighbors to help paint their faces with rouge, lipstick, and charcoal formed from a burned cork. All imaginable disguises are developed.

As the dressing of the boogers is completed, the annual trek to their neighbors and relatives begins. The boogering events which take place at each home visited usually unfold in the following manner.

The leader of the group quietly steps to the door of the home and suddenly calls out the news that the boogers are present for the boogering. The host of the home immediately opens his door to all the boogers, usually ten to eighteen persons. Once inside the home the boogering begins. The leader, always the eldest male, gently hugs the female of the home. Following this action, the group begins nonharmonious singing and clapping of hands. All begin to dance and hug and kiss the friends whom they have come to booger. The man who has been designated as the "fat lady" finds the host of the house and sits on his lap and hugs his neck so as to get lipstick on his face. This must be accomplished during the visit in that the lipstick or some other colorful substance smeared on the face of the host will protect him from the "boogers" of the evil world through another year.[1] All others then join in the celebration until, at a time designated by the leader and host, the sharing of fruit, candies, and other goodies takes place. The boogers then proceed to the next home where they repeat the same boogering procedures.

After several hours and many visits, the boogers return to the gathering at their respective home place and provide boogering for their own family and its leader. There are undiscussed and unwritten ritual values and practices which all the traditional boogers know. These are somehow passed from generation to generation through oral interpretation of the boogering and actual participation and imitation by the younger generation. The traditional practices among the Christmas Boogers are:

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[1] Interview with Clara Beam, Cherryville, North Carolina, 26 December 1974.

1. The leader of the boogers is one who has been boogering the greatest number of years. He decides who will be visited by the boogers and the priorities of the visits.

2. The leader appoints various positions in the group and is responsible for all happenings.

3. The appointed "fat lady" is selected by the leader on the basis of the most elaborate costume and disguises among the men. Selecting the fat lady is of importance in that the man selected is awarded the unspoken respect of the entire group.

4. The young boogers (usually ages five to sixteen) must join in the fun and be able to "act the fool."

5. All participants in the boogering must provide entertainment of some sort for the host; the leader decides what is acceptable.

6. All participants must wish the host a good year to be lived in the coming year.

7. The dancing, chanting, singing, clapping, and other noise provide the means whereby the boogers of the forces of evil will be driven from the home.

8. The sharing of fruit and other foods in the celebration is symbolic of God Almighty sharing his son, Jesus

Christ, with a world lost in sin so that the sinners will be able to believe upon Christ and be saved from eternal damnation.

9. The activity of changing sex roles is symbolic of the need for every man to realize that God created all with a soul and that all men must be willing to change their sinful ways of living in order to be saved from Hell. In playing the opposite sex role, the booger is suggesting the type of sexual partner fantasized in his desires for complete sexual gratification and fulfillment.

10. The boogering participants create great family pride through their ability to perform better than the boogers of a rival family.

11. The boogering activities are traditionally a ritual which must be performed to avoid great tragedy touching all the host's family members. John McSwain, grandson of A. M. (Bud) Black of the Indian Creek area, described the year 1952 which followed a New Christmas without the performance of Christmas Boogering: "We mite neigh died from lack of some of that that white stuff [cotton] to make uh livin' when the boldwebbers came down 'on us. If it had na been for uh good gardens, we 'oul all died."[1]

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[1] Interview with John William McSwain, Cherryville, North Carolina, 26 December 1974.

12. Children who are unable to perform in the group's celebration are thought to be defenseless against evil and evil deeds.

The celebration continues for several days as families and friends share in the happy spirit of the New Christmas. The celebration culminates in the exchange of gifts on New Christmas Day and the family Christmas dinner.

Old Christmas

The Old Christmas observance is quite different, with the mood of activities religiously oriented. Even the most boisterous youngsters and men assume a quiet, prayerful attitude. All the toys and noisemakers derived from celebrating the New Christmas are shelved to make room for the lone pine tree (approximately four to five feet in height) placed in the northwest corner of the family living room. It stands unadorned and represents the Christ Child in the bare manger. On the night of January 6, just before the toll of the midnight hour, the family gathers around the open fireplace in the heat of the blazing fire fueled by oak logs to worship and to celebrate prayerfully the Lord's birthday. With great solemnity, the eldest lady takes a handmade taper from a candlestick on the mantel shelf and places it in the hand of the eldest man child, to whom the father passes a lighted pine stick. With this stick the child lights the taper. The father lifts high his young son, who places the lighted taper on the highest branch of the pine tree where a holder has been placed to receive it. This is the only adornment on the tree and represents a light of life and hope. Lela Black, over eighty years of age, explained: "It is like a star of hope that guided the Wise Men on Christmas night in the Book of Life to the manger in Bethlehem long ago."[1]

For those who celebrate Old Christmas, two basic experiences prove to them that they are celebrating the real birthday of Jesus Christ. One is seeing the cattle and other animals kneeling in the night. The other sign of proof is finding a green shoot from a root plant under the snow. Whenever either of these two signs are observed, the families know "it is the sign of the truth that this is indeed our Lord's birth night, the sign that January 6 is the real Christmas."[2]

Easter

The resurrection of the Lord Jesus Christ is celebrated and honored in various observances and methods within the community Cherryville, North Carolina. These include the Egg-Laying Easter Bunny custom, the Egg Cracking Contest, the Sunrise Community Service, the egg hunt, and family dinner.

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[1] Interview with Lela Black, Cherryville, North Carolina, 27 December 1974.

[2] Interview with John Rhodes, Cherryville, North Carolina, 28 December 1974.

The Egg-Laying Easter Bunny custom has been practiced since the early settlers came into the area. Some who participate in the practice point to its beginning in the "old country." Others simply relate that they do not know the origin other than that their forefathers practiced the tradition and they have continued it.[1]

On Saturday afternoon, just before the dark of night settles upon the land, the eldest male of the family and the mother of the young children in the home gather together to relate and explain to the children the history of the traditional Egg-Laying Easter Bunny. Upon sharing the story, the children are given instructions in preparing a nest for the Easter Bunny. Each child must prepare one nest, made by digging a small hole in the earth beside an Easter lily. The hole should be no larger than the size necessary to lay three large chicken eggs side by side. The nest must be covered with fresh, green grass pulled from the surrounding area.[2] All the while, the children must constantly be aware that the Easter Bunny will reward only those who have prepared an appropriate nest, and have behaved well throughout the past year. Those children who have misbehaved will be noted by their poor design of an egg nest, and consequently the Easter Bunny will not lay eggs in the nest. As darkness descends the children are reminded that they must say their prayers, for tomorrow is the day that observes the Resurrection of the Lord.

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[1] Group interview with Married Young Adult Church Training Union Class, First Baptist Church, Cherryville, North Carolina, 9 February 1975.

[2] Interview with Shirley Starling, direct descendant of Thomas Black, Cherryville, North Carolina, 15 January 1975.

Sleep settles upon the children, but the work begins for the parents. They are responsible for dyeing the eggs to be used in the nests built by the children. The preparation begins with the mother boiling the eggs to a hard boil and the father developing the dye to be used in coloring the eggs. As the eggs are taken from the boiling water, they are placed in the various colors of dye. Upon drying with the finished color, the parents quietly place three eggs in each nest. It is imperative that the parents place three eggs for the symbolic explanation of the Trinity: God the Father, Christ the Son, and the Holy Spirit.

Dawn comes and the sun lights the way for the children to their nests in search of those eggs and the good fortune of another year of acceptable behavior. They have visualized the story that the Easter Bunny has laid three eggs in each nest. The two basic ideas symbolized are as meaningful to the parents as to the children. The parents take very seriously that God has spared them from Hell through the Christ and the children realize that they must behave acceptably in order to be rewarded by a visit from the Easter Bunny. The parents share in their excitement as the children finally come to the realization that the eggs have been laid for them.

Breakfast follows the finding of the eggs laid by the Easter Bunny. During this time the story of the Resurrection is read from the Bible by a designated member of the family, either from John 20:1-18 or Luke 24:1-12:

> The first day of the week cometh Mary Magdalene early, when it was yet dark, into the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the other at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her,

> Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.[1]
>
> Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments; And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, Which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was to come to pass.[2]

After breakfast the family members take different directions for the remainder of the morning. The mother and the female offspring attend the annual sunrise service and preaching, while the men and the male offspring travel to Sugar Hill for the egg-cracking contest.

The Easter Sunrise Community Service is an observance and celebration of the Lord's resurrection from the death of the tomb. There is singing and scripture reading by the worshippers. All parts of the program of worship blend into the symbolic gathering. The darkness of the early morning hours is symbolic of the death and evil of man as Christ lay in the tomb; the first flickering rays of sunlight symbolize the hope shown by the few who came to the tomb of Jesus Christ to weep. The bright sun moving upward in the sky is symbolic of the stone being rolled away from the opening of the tomb and the resurrection of the Christ, and the continued shining of the sun in its fullness represents the ever-present and omnipotent Christ and the warmth of his love. This worshipful attitude continues through the morning hours. When the service ends, the community of believers return to their respective homes for the annual Easter dinner with the family. As Dr. John W. Tresch explained, "The Easter Community Service is traditionally and religiously a part of this community's culture."[1]

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[1] John 20:1-18.

[2] Luke 24:1-12.

The men and boys spend their morning at Sugar Hill, on the outskirts of Cherryville, in egg-cracking contests. To participate in the contest a person must have enough eggs to fight at least a challenge and a return challenge. The competition develops from the challenge of someone that his egg will crack another's egg. Each man involved in a contest holds his egg firmly in his hand, with the small end of the egg protruding through the opening between the thumb and forefinger. At a signal given by a neutral bystander, each man strikes his egg aginst the foe's egg in the manner of a toast between two friends. This "fight" is symbolic of the men's awareness of the constant struggle of the forces of good and evil in their lives. The egg that cracks becomes the property of the man who holds the egg that did not break. This ritual continues until there is a determination of the winners and losers. The men go to great extremes to devise an egg that is harder than those of their opponents. Some actually feed their chickens special feeds which are supposed to produce a tougher egg shell. None will tell their original ideas, but the winner of the 1972 egg-cracking contest is rumored to have fed oyster shells to his prize laying hens. All the eggs used in the "fights" are hardboiled and colored in deep shades of blue, red, and green.

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[1] Interview with John W. Tresch, Doctor of Divinity, Pastor, First Baptist Church, Cherryville, North Carolina, 5 February 1975.

The contest is used by the fathers of the young men to provide a lesson in the battle of life, where good and evil are constantly before all. Men who are thought to have evil ways win as well as those who are considered by the community to be "good" men. The fathers use this example in teaching the youngsters the biblical truth which all can recite: "Lord causeth it to rain on the good and the bad."[1]

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[1] The reference is to Matthew 5:45: That ye be the children of your father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Midday brings the annual Easter dinner with families gathered around the table to share chicken, turkey, ham, gravy, rice, green snap beans, sauce, jelly, hot rolls, coffee, and ginger tea. All eat heartily as they express their greetings and love for the family unity and for another year of life. The Resurrection of Christ receives honor and appreciation through their hope and belief in life which He has given to all who accept Christ as Savior and believe in the Lord Jesus Christ.

After the meal, the eldest man or the father of the children must take charge of hiding the colored Easter eggs in preparation for the children's Easter egg hunt. He, along with another person he selects, hides all the children's eggs which they received from the Easter Bunny behind rocks, in corners, and other inconspicuous places. All the while the women are responsible for caring for the children, who must not "peep" while the eggs are being hidden. Those persons responsible for the hiding return and give the signal for the start of the hunt. Each child is given recognition as he locates the eggs. This uncovering of the eggs is symbolic of the Resurrection of the Lord Jesus Christ. The children are given the symbolism through the story of the stone being rolled away from the tomb with the sighting of Jesus Christ by Mary Magdelene, just as they roll away the stone (covering) from the eggs and sight them. As the evening fades, the celebration and observances of Easter are complete for another year.

Ascension Day

The families who till the soil along the banks of Indian Creek and Lick Fork Creek for their livelihood depend upon religious signs and observances to regulate the planting, cultivation, and harvesting of the crops. These beliefs and practices have a wide range of meaning, but basically relate to the families' belief in a better world to come and the necessities to qualify for location and eternity in Heaven. One of the observances which still flourishes today among these folk is the Ascension Day observance, somehow over the years evolving in pronunciation to "Sain-Sen" or "Sain-Sun" Day.

Special recognition and observances for this day are taken directly from the Bible, in that forty days after the Resurrection of Jesus Christ came his ascension into Heaven. Those persons who practice the religious observance on this day will do no form of rigorous work in the fields for fear that the evil of the unknown world will completely consume the good of the family during the year. This refraining from manual labor, much as they do on the Sabbath of each week, must be for the entire day and for all members of the family. The men in the household are allowed to do only those chores that are absolutely necessary to sustain life for the farm animals and the family. This allows for milking and feeding the cows, but excludes dehorning or emasculating cattle. The women do not cook on "Sain-Sun" Day due to the nonwork observance; therefore, the family eats food that was prepared on a previous day. The children are allowed to attend school, but must be excused from any chores that involve manual labor in the soil. A case in point occurred in the life of Bobby Stowe Carpenter, as he explained in a group interview with his family:

> In the year of 1958, while a sophomore at Cherryville High School, a cousin of mine was asked to help prepare the baseball field for an important contest. Since it was every boy's dream in school to have the opportunity to help the athletic coach and thereby be excused from class, he accepted without first realizing that it was Ascension Day. Completing the work on the field, he was very proud to have done such a good job and immediately told his father as soon as he got home after school. But to his dismay and utter disappointment he was informed by his father that work had been done in the earth on "Sain-Sun" Day be a member of the family.
>
> Throughout that year, evil forces were prevalent among his family. The family's cotton crop failed drastically from more than a bale to the acre to less than one-fourth bale to the acre, even though some neighboring families located around their farm had excellent crops. His mother's health declined more in that year than any year before or since the inappropriate observance. His sister experienced excruciating pain in an illness related to femininity. Throughout the year the misfortune continued until the family observed "Sain-Sun" Day as they should have in the previous year.[1]

Each family in the homes located along Indian Creek has had the misfortune of not observing "Sain-Sun" Day and can provide accounts of such happenings. Junie Black White, some eighty years old and a lifelong resident of the area, related:

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[1] Interview with Bobby Stowe Carpenter, Cherryville, North Carolina, 14 February 1975.

> There was a Beam man who plumb nigh furgot that thar day of not aworkin'. He fetch his mule to the field and begined to plow 'cause it was such a pretty day, not a cloud in the Lord's Heaven. Well shore a'nuff, he di' make it to the end of the row and begined to turn that ole' mule. Well, did ya know that ole' mule started to acted up and tried to head toward the barn, but that thar Beam fellow grabbed the lines so tight that thar mule stopped dead in hissum tracks. As that ole' mule didst, lightning, a biggum bolt, struck him dead for out of that that clear sky. I'm tellin' ya that the Lord aint wantin' no workin' on the Sain-Sun Day.[1]

Others who observe the Ascension of the Lord relate similar experiences of misfortune caused by the evil in their lives.

The activities of the day may or may not include a worship service other than the regular family devotions held during the breakfast hour. The men and boys observe the remainder of the day imitating the lives of the disciples of Christ by fishing with nets in Indian Creek. Seining is usually continued until mid-afternoon, when all the members of the family gather about the catch to clean and prepare the fish for the meal on the next day. The women and girls spend their day visiting, talking, sharing, praying, and relaxing.

As the day ends, the eldest male member of the family informs the others, especially the young people, of the significance of Ascension Day. He reads or appoints someone to read the following passages from the King James Version of the Bible (no other translation is acceptable):

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[1] Interview with Junie Black White, Cherryville, North Carolina, 18 August 1974.

> So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.[1]
>
> And he led them out as far as to Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.[2]
>
> In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.[3]
>
> Nevertheless, I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you.[4]
>
> And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.[5]
>
> Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him.[6]

In his analysis of the Ascension, M. S. Essic interpreted the significance of Ascension Day to these believers in Christ in the following paraphrased account. The ascension of Jesus Christ will always be an event to be contemplated with awe, reverence, and satisfaction. Not only was it the final and irrevocable proof of his glorious resurrection, it was the final triumph of His mortal ministry.

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[1] Mark 16:19. [2] Luke 24:50-51. [3] John 14:2.

[4] John 16:7. [5] Acts 11:9-11. [6] I Peter 3:22.

Besides, it fulfilled the ancient prophecies. It occurred forty days after He rose from the dead. The scene of it was Mount Olivet. The evidences were many and complete as expressed in His Work, the Bible.[1]

Following the reading of the scriptures and a prayer of thanksgiving and petitions for another year of overcoming evil, the family shares stories about the history of the day. In so doing, the traditional observance of Ascension Day is passed on to another generation.

Revival Meeting

The entire community of Cherryville is involved in the annual late-summer revival in the church houses. The revival usually begins with the Christian believers meeting for prayer services for the lost persons during the week before the revival. At these prayer services the gathered Christians solemnly proceed to pray one at a time or in unison to God that he might save those in the community who have not accepted Christ as their savior. One of the persons in attendance at the prayer meeting remarked:

> We have these prayer meetings so as to pray for the lost, and through our prayers the Lord Jesus Christ will convince them of their evil ways and they will turn their face to the Lord for soul sanctification, and thereby be saved from the burning depths of Hell.[2]

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[1] M. S. Essic, The Comprehensive Analysis of the Bible (Nashville, Tenn.: The Southwestern Company, 1922), pp. 78-79.

[2] Interview with Joyce Ellis Walker, Cherryville, North Carolina, 9 August 1974.

These prayer gatherings are held nightly for a week in the homes and churches and are led by lay persons and pastors. Their length may vary from a short time to several hours.

After much preparation through prayer and personal visits to the lost persons, the revival begins in the church with two services per day for at least a week. The evangelist is usually well-known, has been invited, and will receive an honorarium of approximately $1,000 for his preaching. Singing and testifying open the services and build up congregational participation for the speaker. After thirty minutes or more of singing "ole' timey" hymns, an offering is taken in the mood of worship. Following this, the evangelist begins his inspired sermon, which he communicates to the fellowship as a divine revelation from God. This revelation is communicated to the congregation in a repetitious shout of phrases.

Throughout the preaching there are varied audience responses of "Amen," "Praise the Lord," and "That is right, Lord." Usually thirty minutes to an hour will elapse before the preacher gives an invitation. This part of the service is the time for persons to come to the altar. Persons come to the pastor and altar for various reasons, ranging from, as he says, "love to hate."[1] Repentance is first accomplished by repenting through the evangelist and then praying on the altar of the church sanctuary for sanctification. Friends and family members may join in the altar prayer and celebration. The services finalize with the evangelist and local pastor sharing farewells with the parishoners at the church house exit.

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[1] Interview with Rev. Thomas Ayers, Cherryville, North Carolina, 8 August 1974.

Funeralizing

The funeral observance throughout the life of the families along Indian Creek in Cherryville has always taken on characteristics of neighbors sharing sorrow.

Upon the death of a person in the community, many become involved in the funeralizing. Until recently, the members of these families went about doing a number of traditional things simultaneously as soon as a person died. The family preacher was contacted to share in the death through religious offerings of the faith; relatives were notified (sometimes this took time since it was by mail or personal contact); friends and neighbors would begin preparation for the burial by digging the grave and constructing a casket; women neighbors and friends would prepare the "food" for the family and those who "set up"; friends, family, and neighbors washed and dressed the body in preparation for the last viewing. Many of the people who came for the funeral would make a long visit with the bereaved family while they were there, sometimes remaining for a week or more. The time of burial was usually determined by the relative who had to make the longest trip.

In the span of time from death until the internment, there was the "setting up," furnishing of food by neighbors and friends, and the offering of sympathy to the relatives of the deceased. "Setting up" was the practice whereby neighbors and friends went to the home of the deceased and spent the night. No one slept; all remained awake to minister sympathetic care to the bereaved. Also at the "setting up," certain persons were responsible for preparing the body of the deceased for burial. In most instances, the persons in the "setting up" group were responsible for dressing and placing the body in the casket. A man's body would be dressed in the best shirt and trousers or overalls that he owned. According to one lifelong resident of the community:

> The farm men did not want to be buried with a tie around their neck, as they never saw the need for one while alive and wished to be buried without one and many of the persons I have seen buried were so honored.[1]

A woman's body was always dressed in her finest with a clean, starched dress and carefully combed hair. Never were the bodies of either gender "painted up" as they were placed in the casket.

The neighbors usually made the casket from the finest wood available, usually white oak. But it was more prestigious for the family of the dead that the casket be built with quality by chosen men. To ensure the quality of the construction there was an unwritten agreement that only certain men in the community could be in charge of the construction of the casket. The casket builder was never questioned as to how and what method he chose to use in the construction, for he was bound by tradition to build a quality product.

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[1] Interview with John Mower McSwain, Cherryville, North Carolina, 15 September 1974.

It is important to note that all those persons involved in digging the grave and constructing the casket socialized during their work. This form of socializing centered around topics that ranged from children and friends to the community and its happenings. This included the discussion of the dead being a "good ole' man who surely had to be called home by the Lord Jesus Christ Almighty. That shore a' shame that thar' man passed for another world."[1] Comments of this type continued throughout the chore.

The setting up with the dead at night or nights ended with the arrival of the last relative and the funeral service in the local church could then be held. The congregation arrived early for the funeral service so as to be seated when the relatives arrived with the casket. Respect for the dead was shown by the congregation as they stood while all the family members entered the sanctuary and were seated in the front pews.

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[1] Interview with a group of five elder citizens, Cherryville, North Carolina, 30 January 1975.

In most cases the deceased had previously told relatives and friends whom he/she wanted to preach the funeral and the songs to be sung during the church service and the service at the grave site. The only opposite cases were those in which death was sudden and/or accidental and the victim had not had time to prepare for his funeral. Therefore, most funerals were planned during the teenage years.

The chosen preacher usually was one who had been involved in a significant happening in the life of the deceased. A daughter of the community explained: "This more than likely was the man who saved him from Hell through his preaching of the Lord Jesus Christ and the Redemptive Grace of his love as he hung from the Cross of Calvary."[1] The preacher would complete his eulogy and then invite the family and friends to view the dead for the last time. Included in this processional past the coffin were all the small children, as they had to see and kiss their loved one for the last time. This phase of the service would take considerable time as each of the mourners displayed their emotion through tears and shouts of anguish. Many of the womenfolk would look upon the deceased, then fall upon the body and wail and cry until their husband or another male member of the processional would catch them as they fainted. This was regarded as a true expression of sympathy for the loved ones of the dead, and was thought by them to be necessary in their ability to accept life with death and to continue to function in life after the funeral.

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[1] Interview with Johnnie Sue Brittain, Cherryville, North Carolina, 11 October 1974.

Today, the families have accepted some of the modern equipment for use in the burial process. These include the use of gasoline-powered mechanisms for digging the grave, steel coffins, funeral directors who employ the latest embalming methods, and in lieu of flowers, donations to the decreased's favorite charity. "Setting up," processionals past the open coffin, internment services at the family graveyard, and "feeds" are as much a part of the present culture as they were years ago.

Hog Killing

The primary source of meat for the population of Cherryville is pork and beef. In the earlier times, each family kept hogs, whether in the town or countryside. Most farmers had several hogs which were allowed to roam at will. Over a period of time each fall of the year, the animals were fattened in preparation for slaughtering. This was accomplished by keeping the hogs in a barn pen, thus limiting the amount of energy they could expend. At the same time, food was kept constantly available. This food was usually a mixture of oats and corn which the family had grown. In addition to the oats and corn, there was always the family "hog bucket." The container used for the hog bucket[1] was in many cases a discarded five-gallon oil bucket or can used to catch all the leftovers from the preparation of family meals and the food not eaten by the family.

Today the hogs are slaughtered, cleaned, and cut up at home by the families. It is important that all members of the family be involved in the hog killing, in that each has a particular chore which he has been awarded by the family head. The killings always involve the wife and female children, husband, male offspring, uncles, aunts, and grandparents.

The slaughtering usually takes place some time between the last week of November and the end of December. The killing is done in accordance to the phase of the moon and the "educated guess" of cold weather. The family leader (father or grandfather) is responsible for the decision to kill the hog in that if the moon is full or shrinking and the signs are for cold weather, it is hog-killing time.

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[1] This bucket, used for collecting table scraps for hog food, had several other uses. Some of these included feed bucket, slop jar, and water pail. When used as a feed bucket it served as the container in which the farmer carried cottonseed and ground oats or corn to all the livestock kept in the barn stalls. The slop jar was used by members of the family to excrete body wastes during the night rather than go outdoors to the "john." These wastes were always emptied from the hog bucket before the table scraps were placed in it. In the springtime the bucket was used for transporting water to the garden when planting tomato, pepper, and sweet potato plants.

The weather signs used vary from family to family, but all seem to center around the relationship of God to man. Lawrence Beam explained:

> When you learn all the weather signs which th' good Lord has put in front of our noses, you realize that by his grace we are all able to live and make life worthwhile. For example, look over there at that thar boomer[1] collectin' all them thar hick-o-nuts at this time of year. Why, he knows it is gonna be a long, cold, hard winter! Now, if you want to have a good cure of them hams of the hogs, watch for the moon. The Lord made it and expects us to use it, to be right, then kill them thar hogs.[2]

Some signs which indicate the advant of cold weather as well as the most suitable time for hog killing are: (1) pain in the joints of the knees of the eldest man in the family; (2) "Kitty Dids"[3] visible during the day; (3) rabbits hiding in burroughs rather than in stubble fields; (4) livestock with extremely long and thick coats of hair; (5) squirrels building nests in the ground rather than in the trees; (6) wind coming from the northeast; (7) clear sky and full moon with halo around it; (8) red-colored sky in the late evening; (9) chickens scratching for food in barnyard stalls; (10) gunieas cackling during midday; (10) roosters crowing much later than sunrise; (12) fowl roosting low to the ground; (13) cows lying down to sleep; (14) suckling calves not weaning from mother on time; and (15) crickets "hollowing" until midnight.

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[1] A squirrel which is smaller than the more familiar North American Grey Squirrel on the east coast of the United States.

[2] Interview with Lawrence Beam, Cherryville, North Carolina, 19 December 1974.

[3] "Kitty Did" or "Katey Dids" are names by which the populace of the area refer to crickets. Some "ole' timers" say the name was derived from the sound the crickets make which foretells cold weather.

Charles Hugh Black advises that:

> The only times to kill uh hog is th' full moon, or jest 'round th' full moon. If it 'uz to shrink, then th' moon musta uh bein' skrinkin' too. There'd be uh whole uh lots uh lard an' grease if it 'uz on the downin' o' th' moon. If the moon is uh growin', then thar won't be no lard much.[1]

Another native, J. M. McSwain, who has been killing hogs in his family for sixty-five years, warned:

> Don't you do no killin' of uh sow hog whilst she is hoggin' or borin'.[2] Why, when ye stic' uh sow in heat, the meat willa taste uh bitter you can't eat it, little 'long be able to stand the stink whilst your woman cooks it.[3]

The hog-killing day for each family is so arranged by all members that there will be no interference by other activities. A day designated for hog killing begins with the farmer getting up very early (break of day) to start a fire for heating a large container of water. This water is used after slaughtering to scale the skin of the hog, thereby creating a peeling of the hair off the hide. Meanwhile, the person in the group designated as the one to kill the hog is preparing to do this by hitting the animal a sharp blow on the head with a blunt instrument or by shooting it in the head directly between the eyes. Immmediately upon the fall of the hog, the killer severs the juglar vein so that the animal will bleed.

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[1] Interview with Charles Hugh Black, Cherryville, North Carolina, 10 December 1974.

[2] Interview with J. M. McSwain, Cherryville, North Carolina, 11 December 1974.

[3] Hoggin' or borin' refers to the period of time in which a female hog, called sow, is in a susceptibleness to the implantation of the male hog's sperm within the uterine organ for the uniting with the egg to form piglets.

There is an unspoken ceremonial significance in the killing and bleeding of the hog. Persons designated to perform the task have been elevated to their particular job because of special reasoning or tradition. In the case of the Black family (direct descendants of the first Black in Cherryville), the killer is Charles Black because he was taught by his grandfather the exact place to shoot a hog so that the meat will cure and taste better. Likewise, John Lee Black (Charles' brother) is the only person allowed to cut the juglar vein. Each man feels, even though they do not discuss it, that he must perform in a manner which will maintain his position in the family and carry on the tradition which he has inherited. From time to time their sons are taught a small portion with each kill, since they will assume the responsibility of hog killing upon the death or inability of their fathers. In case the killer or cutter does not have a son, he designates through the teaching and sharing of responsibilities with another man the one to take his place.

As the last drop of blood drains from the hog, the carcass is dragged by all the men to the hot water barrel. Here they lay the hog on boards and begin to pour the scalding water on all parts of the hog. Once the hot water scalds the skin, it is scraped with a not-too-sharp knife. This process of scalding and scraping continues until all the hair is removed from the hide. The scraping is complete when the leader gives the word, but never until all parts of the hog have been thoroughly cleaned of hair. In preparing for scraping, it is of utmost importance that the skin not receive too much hot water saturation, thereby creating a "setting" rather than a loosening of the hair.

As the leader decrees that the scrape is finished, the young men scurry to find a singletree[1] to be used in lifting the carcass off the boards. This is done by exposing the tendons of the hind legs in which the ends of the singletree are caught. A rope is then attached to the bridge of the singletree so that the carcass is pulled upside down with hind legs spread wide by the singletree.

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[1] A wooden bar, usually two to three feet in length, with steel couplings on either end and used as the connection between a plow and a horse's harness. The singletree is used in the slaughtering process because it is usually the proper length necessary to spread the hind legs to the needed width so the intestines can be easily removed from the carcass.

Once the carcass is hung from the support, there is a period during which the men "socialize." This period of socializing is necessary for the men to find time for all to clean their hands for the intricate part of the kill, that is, removing the intestines and head from the carcass and cutting up the parts. The women and young girls are responsible for providing clean water in the "wash pan" with soap and towel. The wash pan is a container approximately ten to twelve inches wide with a depth of four to eight inches. It is used by the whole group to wash away the blood, manure, hair, and scrapings from their hands and knives.

While the men are washing up, there is a general mood of expertise in the kill for each individual. The person who would like to have the position of juglar vein cutter but was somehow not allowed the honor might comment, "Do ya' all thank it has had uh good bleedin'?" The group then joins in the discussion in that there is always good-natured ribbing and kidding from all the men. In this kidding and ribbing there is always respect given to the older men, but at times the young married men in the group will question the ability of an older man in his responsibilities.

As the men finally spend their time at ribbing each other, the last man has cleaned his hands and the cutting of the head begins. Usually the man considered to be the most adept will be responsible for taking the head off. The cut is made just above the ears and continues until a complete circle has been made about the neck joints which makes for the final separation of the head and body. As the blood and other liquids flow from the neck cavity, the final gesture is made concerning the "sticking of the vein."

The next action is to take a very sharp butcher knife (usually sharpened by the man responsible for the incision during the aforementioned action) and to cut one long, deep line down the center of the belly from the crotch to the chin, being careful not to irritate the delicate lining of the envelope holding the intestines. Immediately, the large intestine is cut from the anal opening, pulled out, and tied with a twine string. The intestines and other organs are then removed from the carcass. The liver, heart, lungs, and kidneys are cut free from the intestines. These are set to soak in water while the cutting up of the hog continues.

When the inside of the carcass is completely cleaned, the process usually begins anew for several of the persons as they ready for another hog. While they are readying for another hog, others are responsible for cutting up the cleaned carcass. This cutting up is done on the back porch on tables or boards.

All the persons seem to know exactly what their responsibilities are. Some cut off excess lean meat for use in the sausage grinder, while others (in many cases the mother and daughters) clean and trim the organs, heart, tongue, lungs, kidneys, and brains for cooking. One of the most delicious meals is the following morning's breakfast of eggs cooked with the brains. Very little of the hog is not used.

Each section of the hog has a specific use. The fatty meat which holds the intestines is used for lard and must be boiled to separate the lard from the cracklins. The leg portions (hams and shoulders) are to be cured. The following method of curing hams and shoulders has been used by the Black family since their earliest arrival along Indian Creek:

> Lay each ham or shoulder in a separate wrapping of paper. Then spread a couple coverings of brown sugar, red pepper, black pepper, and salt on the entire piece of meat. Wrap the meat with a circular style of covering with the paper. After the meat is completely wrapped so as to keep the even spread of the ingredients, place in a cloth sack and then hang the ham or shoulder in a smoke house. In hanging the ham or shoulder, it is imperative that the small part be at the top. This allows for the much needed "shrinkin'" [curing] if the moon is right for such.[1]

All the sections of meat are used in the preparation of the families' main source of food for the coming year. The middlins (section between the hams and shoulders) are cured much the same way as the hams except that they are smoked at times to make bacon. The backbone and rib meat is cut and fixed for canning. Tenderloin is cooked at once as are the heart, lungs (called lights), head, feet, kidneys, and tongue. The meat to be used as sausage is cut in small pieces to be ground in a hand grinder. It is then seasoned and canned for use later in the year.

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[1] Interview with John Lee Black, Cherryville, North Carolina, 10 December 1974.

Corn Shuckings

Frost [illegible] the first cold spell in later October or early November signals the time for harvesting corn. Today most of the farmers use mechanical combines in gathering their farm products, but there are a few families in the community who still harvest corn by hand.

This is the case of the families represented by the Blacks, McSwains, Dellingers, Anthonys, and Beams along the fertile land of Indian Creek. These families gather the corn in a family project. All the males in the families help each other "pull"[1] their corn. The "pulling" of corn forms as the group jerks the individual ears from the stalk to a pile in the middle of the rows. Upon completing the specified number of rows, the owner of the corn signals for a transfer of the corn to the corn house granary. All the corn is stacked in an elongated pile approximately four feet wide at the base, four feet in height, and sometimes as long as thirty feet.

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[1] The method employed by the men in harvesting corn by hand is referred to as "the pull." To break the ear of corn cleanly away from the stalk, the puller grasps the ear approximately midway and then give a quick, twisting, downward jerk. Most men pride themselves in their ability to pull two ears at a time, one with each hand.

This extended triangular shape is used to allow for drainage of any rain, snow, or other moisture from the shucks of the corn, keeping it dry enough for the shucking. This corn is not touched until all the farmers in the family have completed the "pulling" of their corn.

Upon completion of the "pull," the corn shuckings begin with a certain night established as the time for all neighbors and friends to come over to the farm for the corn shucking. The actual shucking is quite difficult unless the following method is used. Cone Anthony gave these instructions:

> You take the ear of that thar corn an' hold it uh with the' beard up, an' then fetch the openin' by bein' quick to jerk 'part the leaves in two par's. You'd wanta to pull off one leaf at a time, as you pull the leaves down in two pieces, then you breakin' it ov'r yound knee an' you hav' uh clean'd.[1]

As the group gathers to form a line of shuckers along the pile of corn, they are aware of several unwritten rules which are interwoven in the traditional annual corn shuckings. These include the following: (1) the line of shuckers has a definite "pecking order" determined by age and ability to shuck corn; (2) the shuckers always complete the pile of corn before stopping; (3) the shucking must start before dark; (4) moonlight is the only light to be used by the shuckers; (5)

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[1] Interview with Cone Anthony, a senior citizen of the Cherryville (North Carolina) Township, 29 November 1974.

the owner hides within the pile of corn a much-sought-after article--the finder is rewarded by receiving ownership; (6) the first person to shuck a red ear receives as a reward the right to kiss any single lady of his choice; (7) the women must spend their time inside the house preparing food for the shuckers to eat after they finish the shuck; (8) the younger males must keep the shucks pulled back from the pile of corn; and (9) punishment for the young males who play and jump in the shucks is three lashes with a belt by the owner of the corn.

Upon completion of the shucking, all the men are invited into the house for food and fun. The food usually consists of bologna sandwiches, pimento cheese sandwiches, peanut butter and crackers, cheese and crackers, and coffee and ginger tea. The eating time is filled with everyone sharing in the conversation and reminiscing about past shuckings. From within the kitchen a lady relates, "Everybody remembers that shucking when ole' John found two red ears and got to kiss not one girl, but two; haint that thar right? I nev'r will forget that thar night!"[1]

Following is an account of a corn shucking by a veteran of over seventy years of shuckings:

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[1] Interview with Emma Faye McSwain, Cherryville, North Carolina, 1 December 1974.

> Ev'ry since I wuz a little boy I had been a'goin' to a' shuckings, held on the places of the families around this section of th' country. You would seed a long row of corn and the men and boys would a'shuck that thar stuff before the middle of the night. The thang that all them young lassies look to at them gathering was for their uh boy friend to find the red ear, so as they could'um kiss, but they never let on to wanting to be kissed. Oh, they'd would uh shuck so fast that at times you'd seed cuts and scratches on their hands caused by the fodder of the husk. Why, I'll never furget through all my life the times we had after the corn wuz shucked and the food and fun wuz shared all o'us. Them feeds wuz always the the best'ums at ole' man Patterson's house. Why if it had'uh been for them corn shucking I'd never no wife and kids, for you'd seed that year I found the red ear and won the kiss that a'led to us a'marryin'.[1]

Hunting

The fertile land bordering the banks of Indian Creek and South Fork are planted in late fall with grain crops of oats, wheat, barley, and rye, signaling the beginning of a restful winter from the farm chores for the farmers. The decline in the responsibilities of the farmland during the wintry months enables the farmers of the community to spend much time in hunting.

The male members of each family are taught the necessary skills to be used in hunting. These include the proper way to carry a gun during the hunt, how to load and unload a gun, and the traditions of the hunt. The older boys begin to carry a gun during the hunt when their father or grandfather decides that they have demonstrated through trial hunts their ability to join the group.

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[1] Interview with Ruffin White, Cherryville, North Carolina, 18 August 1974.

The group of men in the party of hunters includes family members and at times neighbors and friends. The youngest males are well aware of the unwritten rule that outsiders are not to be included in the hunt unless prior permission is given by the eldest man in the family.

Through the years, the major reason for hunting was to supplement the food supply for the family, but today the hunting is carried on as an expression of masculine supremacy. A young hunter explained:

> Huntin' has been a part of all my life; it kinda like eatin' 'n sleepin'. Why, I would be laughed at if I was not man enough to hunt like my ole' man did. I shore don't want to be no sissy who can't hunt![1]

Some men in the community never hunt with a gun or any weapon used in a kill, but simply follow their dogs and spend their idle time swapping hunting stories. This following of the dogs is prevalent for the fox hunts. These sessions of hunting usually begin late in the evening and continue for hours throughout the night. The time of the hunters is spent listening for their dog to strike or run the hunted fox, and many hours are used for sharing folk tales and ballads.

On January 28, 1975, while listening for the fox hounds to strike a fox trail, lifelong fox hunter and country folklorist, Dwight Short, related:

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[1] Interview with A. L. McSwain, Jr., Cherryville, North Carolina, 10 February 1975.

> There was an ole' man who used to live over yonder in that ole' house just around the creek. You know the one that a couple of miles from here. Well, John Lee was awful close to that ole' man 'cause when John Lee was a kid his pappy shot hisself and you know how we used to take on. Well, Johnny Lee was down there a fox hunting one night, just a few years ago, when all of a sudden out of the ground rose five balls of big ole' fire lights. And they were headin' right over toward him and went jest over his'um head. He was scared to death 'cause none of the fellows with him saw anything. He commenced to a' running and left that place. Well, for him to get to the hard-surfaced road, he had to come right past that ole' man's house. And you know what, just as he got about even with the house, the lady of the house come a'running out on the front porch a'screamin' that her man had passed. It was the same time that the lights had warned of his death.[1]

The men, many with big chews of tobacco, rest quietly between the tales on seats of rock and look at each other about their circle formed around the fire as they await the jumping of a fox. As each chews and spits the tobacco juice, the unwritten rule of respect for the eldest is apparent as one after the other joins in the sharing of tales, but only if the eldest has none to tell.

Flay Sain, a veteran fox hunter of fifty years, related:

> There was another of them thar aforewarnings of death in that thar family who lost their daddy his killing hisself. Charles, the brother of John Lee, was over there courtin' at the neighbors one night several years ago when he seed this here light come out from under some brush and lit under his feet. He was plumb scared to death 'cause the fellow with him couldn't see a thing. Well, jest as they run past the ole' man's house who had took Charles in to raise, a family member runned out an'

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[1] Interview with Dwight Short, Cherryville, North Carlina, 28 January 1975.

> a stopped them to tell them that death had come upon the man. Now, if that ain't enough, let me tell you what that Charles did as he got older. He bought that place and now sleeps in the same room that ole' man died in when he saw them lights. People who have stayed there overnight have heard steps of the ole' man walking around, until Charles tells him that they are friends and not enemies of hissum.[1]

This sharing of folktales and family stories continues until the hounds strike a fox. Then the attention of all is directed toward identifying each hound's bark so the owner can boastfully acclaim ownership of the hound. The night is spent with all participating in the sharing and listening for the hounds.

Colloqualisms

The persons who form the population of Cherryville communicate with phrases, words, and traditional sayings which have radically different meanings from the standard English definitions. Some are annominations, and others are paronymous. The following listing illustrates the word, phrase, or saying and its true meaning when used in the context of Cherryville conversation.

A good spell: a long duration of time; ex., "It has been a good spell since Johnson was president."

Beat the fire out: a whipping; ex., "Johnny needs to beat the fire out of his son for getting your clothes soiled."

Betwixt: between; ex., "John is betwixt the devil and the deep blue sea."

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[1] Interview with Flay Sain at his home on Mill Creek, Crouse, North Carolina, 11 January 1975.

Bite your tongue: to quiet; ex., "John, bite your tongue in the library."

Bless out: to fuss; ex., "Have you had a bless out?"

Booger man: devil; ex., "The booger man made me do it."

Break up a patch: to plow a field; ex., "John spent his afternoon breaking up a patch."

Brigaty: brash, forward in speech; ex., "John was brigaty in the meeting."

Cank: to annoy; ex., "John canks his wife with his snoring."

Carrying on: foolishness; ex., "John's carrying on is ridiculous."

Catheads: homemade biscuit; ex., "John likes to eat catheads for breakfast."

Chaw: to embarrass; ex., "John surely chawed his friend."

Coon's age: a long time; ex., "It has been a coon's age since I saw you."

Cut the apron strings: to leave home; ex., "John needs to cut the apron strings since he has grown into a man."

Cut the rug: to dance; ex., "Do you want to cut the rug?"

Dope: soft drink; ex., "Coca-Cola is a dope."

Earn: the numeral one.

Fair to middlin': moderate, partial; ex., "John asked for a fair to middlin' dose."

Fetch: to get, to bring; ex., "John should fetch his math book to class."

Frock: dress or skirt.

Get my feathers up: to become angry; ex., "Don't get my feathers up today with that disagreement we discussed earlier."

Poor mouth: to pity oneself; ex., "I dislike people who poor mouth all the time."

Rabbit 'bacca: dried weed used for smoking and chewing.

Reckly: after a while or later; ex., "John will be in his office reckly."

Romance around: to loaf; ex., "All John does is romance around on his days off from work."

Run in the ground: talk too much; ex., "You run in the ground when we get together for a visit."

Seed: saw; ex., "John seed the man coming."

Slop jar: a vessel used as a toilet.

Smokehouse: storage building for cured meat and canned goods.

Sparking: dating; ex., "John is sparking Jane."

Sprang house: storage building for milk, butter, and other products which need storage in a cool area.

Stick broom: a broom made entirely of straw used to sweep floors

Straw tick: mattress.

Taint: it is not; ex., "Taint so!"

Talking to: dating, courting; ex., "John is talking to Sally."

Taters: potatoes.

Tolerable: fair; ex., "John feels tolerable today."

Tom-catting: courting; ex., "John is tom-catting a special girl."

Tote: to carry; ex., "Will you tote my bag?"

To wet one's whistle: to drink whiskey.

Turns my stomach: disgusts; ex., "I am a preacher and immorality turns my stomach."

Under the weather: ill; ex., "John is under the weather and will be unable to go to work."

Up the creek: to or at prison; ex., "John has been sent up the creek."

Up the river: to or at prison; ex., "John is up the river in Raleigh."

Vittles: food; ex., "Mary had some good vittles for all the guests."

Yorn: yours.

Intertwined in the communications of this populace are various illations which seemingly pronounce the traditional ideas of being prideful of their homes, schools, and community.

CHAPTER V

SCHOOL-COMMUNITY RELATIONSHIPS

The cultural characteristics of the community of Cherryville have derived through the years from the first settlers in the area bounded by Indian Creek, Muddy Creek, and the South Fork of the Catawba River. The constant expression prevails throughout the citizenry of those dominating motives which prompted their forefathers' departure from the "home" country: quest of adventure, desire for freedom from political oppression, and the wish to escape religious persecution.

Characteristic of these early attributes, today the people still cling to the following traits: (1) pious people constitutionally endowed with love of freedom of conscience; (2) enjoyment of civic rights; (3) welfare in home and family; (4) industriousness in productivity; (5) thrift and economy; (6) belief in purity of the home; (7) self-preservation; (8) strong-willed; (9) hard-working; (10) belief in education as a means to a better life; and (11) religion practiced piously.

School-Community Relationships

The aforementioned characteristics of the populace of the area were further described through an instrument administered in 1967 to the students of Cherryville High School, the results of which were made available to the public in written form.[1]

The research instrument, devised by the guidance, vocational, and cooperative programs of the local high school, measured the relationship of the school and community by the implementation of ten broad areas of their cultural activities. Within these ten areas of interest were numerous subheadings designed to elicit individual and confidential responses. The ten broad areas were: (1) personal data of students; (2) parents and family of students; (3) home of students; (4) employment of students; (5) health of students; (6) sports, hobbies and recreation enjoyed by the students; (7) travel done by the students; (8) school attended by the students; (9) future plans of the students; and (10) participation of the parents in school affairs.[2]

Tabulations of the results of the survey indicated that over 99 percent of the students responded. From these responses there were implications and determinations which described and presented cultural information. In the section on personal data, the students' responses gave characteristics of the students and their family structures. Eighty-six percent of the students lived in a home environment with both parents participating in active roles.

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[1] School and Community (Cherryville, N. C.: Cherryville High School, 1967).

[2] *Ibid*., p. 9.

When the student or any offspring was present at the home, 94.7 percent had at least one parent in the home. Of the students polled, 92.5 percent had both parents living. Divorced parents represented only 3.3 percent of the total population. The students lived and were reared in homes that indicated a desire to participate in all phases of the total educational program. This interest was shown by the fact that 44.5 percent of the parents had finished at least a secondary education program of study. Of the parents, 83.1 percent had a minimum of a seventh-grade education. Parents' occupations indicated that 5.3 percent were professionals, 5.0 percent were clerical workers, 30.8 percent worked in textiles, 8.2 percent were skilled laborers, 2.0 percent were employed in semiskilled work, 33.2 percent were active in service occupations, and 15.5 percent labored in the agriculture-related vocations. Approximately 85 percent of the fathers and 65 percent of the mothers in the community participated in one or more civic club, service organization, and fraternity or sorority.

Throughout the area, a large majority (74.7 percent) of the families owned their homes and over 95 percent owned at least one automobile. The Cherryville shopping area received 80.5 percent of the total business transactions necessary for the families; therefore, only 19.5 percent ever shopped for necessities outside of Cherryville. The families with two or more children indicated that only 18 percent had a student living in the home or away from home who had dropped out of school. Seventy-eight percent of all the children involved in the survey replied that their brothers or sisters had completed at least a high school course of study. Of those who had completed high school, 53 percent either attended an institution of higher education or had completed the requirements for graduation.

The home environment of the students and parents was expressed in the following: 87.9 percent of the homes had a quiet place for studying; 97.1 percent had at least one dictionary; 86.4 percent had at least one daily newspaper with national, state, and local news services; 99.2 percent had at least one television; 96.9 percent had a radio; 93.7 percent had a record player. Of the students and their parents, 70.7 percent indicated the possession of a library card. The reading habits showed that 88.0 percent of the students had read five or more books during the previous year. Of the students surveyed, 89.4 percent had regular chores at home. Within the context of the home, the students indicated that the prevailing musical entertainment and study was some form of modern, hillbilly, folk, or country sound 80.6 percent of the time.[1]

Cultural awareness of geographical places visited by the students and their families was expressed in the tabulations as follows: a museum, 61 percent; a theater, 79.6 percent; a zoo, 64.1 percent; a summer camp, 57.7 percent; the home of a famous American, 32.6 percent; a memorial battle ground, 73.5 percent; a state capital (Raleigh, North Carolina), 38.2 percent; a national capital (Washington, D.C.), 29.2 percent; a large metropolitan city, 76.3 percent; another state, 89.1 percent; a large industrial plant, 48.7 percent; the sea coast, 88.3 percent; mountains, 96.9 percent; a collegiate campus, 64.3 percent. The means of transportation most often used was the automobile, but 25.1 percent indicated that they had made a trip by boat. Also, 25.6 percent had made trips by train and 13.6 percent had traveled by airplane. Some (6.7 percent) of the students and their families had visited a foreign country, but 78.2 percent of the sample polled had visited only three states in their travels.

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[1] Even though the preference was clearly for modern, hillbilly, folk, and/or country music, a considerable number of the students voiced their opinion positively toward classical and semiclassical music. In the comparison, the students showed a 2 to 1 ratio for classical versus semiclassical arrangements.

Transient students and families (21.7 percent) were determined from responses to the item: Students have at some time during their school career attended a school outside of Cherryville.[1] This figure represented a percentage of the total students rather than total families. The ratio of transient families becomes less than 5 percent if interpolated in a different frame of reference.

In the final section of the questionnaire, parents' participation in the school programs and organizations indicated a majority in all phases: 50.2 percent of the parents were involved in the Band Parents Association, 53.5 percent actively participated in the Parent-Teacher Association, 80.2 percent expected and participated in some form of parent-teacher conference during the school year.[2]

Insights Into the Community

In a February 6, 1975, interview, D. R. Mauney, Jr., former Chairman of the Cherryville School Board, shared information and some personal insights concerning the community's struggle to preserve its local schools, the cultural relationships between the community and education, geographical determinations of school districts, and taxation.

In response to questions concerning the development and organization of the Cherryville School District, Mr. Mauney stated:

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[1] *Ibid.*, p. 8.

[2] *Ibid.*

> Fairview, Cherryville, and Black Rock were made into the Cherryville School District, or were supposed to be made into Cherryville School District. Fairview did not want to come in because of a special tax. Now, the people in Cherryville and the people north of Cherryville agreed to a small local tax to form the Cherryville School District. Now, Fairview (which is down in the Tryon School District now) starts about the city limits south of Cherryville and was put into the Tryon School District because the people did not want to come into the Cherryville School District because of the special tax that was required in support of the Cherryville School District at that time. The southern and southeastern attendance lines were supposed to be located on Beaver Dam Creek; but there are three branches of Beaver Dam Creek, and they never could agree which one was Beaver Dam Creek. Finally they decided, or were finally forced to [decide] by people not wanting to pay the extra school tax, to [accept the] farthest branch next to Cherryville city limits as being the Beaver Dam Creek that would make the line for the Cherryville School District.
>
> Now, it is a pretty well-known fact that a lot of people south of Cherryville should have been in the Cherryville School District at one time but [were not] due to politics and first one thing or another, tax collectors not wanting to force people to. Now, you take the Vance Sellers place down here, which is just off of where Pinehurst Ranch is now; that's Tryon District. You see it was supposed to have gone way on over to the other Sellers, down there where the service station is, on that branch of the creek and run on over to the Lincoln County line. But just as I say, due to politics, and first one thing and another, the tax collectors never did enforce this thing, you see; so that caused the Cherryville School District to be shrunk up to a certain amount.[1]

In reference to the nationwide and county movements for the consolidation of school districts, Mauney continued:

> Well, you know, very close ties become effected when the communities have schools. They live and learn and their children live and learn in these schools; and they go there for their community entertainment and community get-togethers, and learn to see each other, and know each

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[1] Interview with D. R. Mauney, Jr., Cherryville, North Carolina, 6 February 1975.

> other, and customs [are] all alike. A school begins to be sort of like one of a family. It is part of the educational process, part of living, and when you take, uh, it [is] sort of like the difference between large cities and small communities. When you go, you can be more lonesome in New York City than in any other place in the world. I can vouch for that because you know nobody. If you ask somebody where a store is and you [are] standing there on it, he will tell you fifteen blocks away, 'cause he is just about as confused as you are. Now if you come to a small town where people know each other, you can ask them, "Where is Oak Street?" You say, "I don't know. Who are you looking for? If you are looking for John Jones or Sara Jones, why they live over here this way and I can tell you where." And all this becomes involved and it becomes so much involved that it is a part of a person's life; a school is.
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> Probably, as you know, progress sometimes overruns itself as far as education is concerned or anything else; they get taken with things which seem to be in the vogue that day and then they revert to the real downright living of life as it should be. You know, this is the thing about the young people today. They don't eat all this fancy food, they want soul food, and it's coming back to that sort of thing. They want cabbage, potatoes, and beans, instead of steak and shrimps, and that sort of thing. I mean it is an evolution that comes that way.[1]

Tabulation of the vote in the Cherryville Township on February 20, 1968, to settle the issue of consolidating the three school systems of Gaston County into one unified district, showed only 145 for and 1,066 against. This led to the following expressions and thoughts from Mauney:

> Cherryville at one time started out with a very small supplementary tax. You know, you always get a per capita tax from your county. The state furnishes you with your teachers and your county furnishes you with your capital outlay, which is buildings, grounds, and properties of that kind--I mean real estate. The community had to sort of put the icing on the cake, really. You can only vote 50¢ per $100 valuation for school purposes, and

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[1] Ibid.

Cherryville had 25¢ at one time, voted a good many years ago. Then they stepped that up, with another vote, by 15¢ per $100; that gave us seventy-five to eighty thousand dollars a year to spend for extra teachers. The schools here used it for equipment and extra teachers, and our per capita and teacher-pupil ratio in the state was second. We were second to a place in the state according to teacher-pupil ratio; I believe our ratio was 1:23 in the high school; I don't know what it was in the other grades.

We were recognized as one of the better school systems in the State of North Carolina, having all our schools approved by the Southern Association of Schools and Colleges, which is the accrediting association for educational institutions in the South. Our high school was one, I won't say it was the first, but it certainly was the second because of the time of consolidation there were only two that were accredited by the Southern Association. That was Ashbrook High School in Gastonia and Cherryville High School in Cherryville. We were the very first to [use] this plan of junior high school which seemed to be the plan at that time, which had 6-3-3 (this was before kindergarten), first through sixth grade; then seventh, eighth, and ninth in a junior high school; then the tenth, eleventh, and twelfth in a senior high school. The junior high school was built upon the recommendation of Educational Foundation, uh, Educational Specifications, to become an accredited junior high school, which it has become since consolidation; it was already started before consolidation.

Yes, the community raised a lot of money; 35¢ on a $100 valuation was ample with the tax valuation we had in this township to give us plenty of money and support our school system of approximately 1,700 to 2,000 people.

When integration did come along, we were able to handle that very nicely because we had good Negro constituents in this community who understood the situation and cooperated very nicely. We changed our integration plan to having only classes for a specific grade in a specific school; that meant that anybody of any color, of any distinction at all, had to go to the same school. We had very little trouble with that and it has worked out as well as possible, due, I say, to the coolness and the cooperativeness of both black and white.

With reference to paying, uh, the school buses were given there; we even had people in the community to give shades and movie projectors, and articles of all kinds to our school system; they were very kind. The books in the library were brought in through the community. They built the stadium here that cost $78,000; none of it came from county funds--all came from the community, and the money came within two months. [There were] numerous, numerous things that this community did in their love and interest for their schools.

Now, you asked me something about consolidation. The community of Cherryville was not completely opposed to consolidation. They thought that a great deal more study should be given to the proposition in the fact that there were three school systems in the county at that time--Gastonia City Schools, Gaston County School, and Cherryville City Schools. Within the Gaston County Schools there were, I believe, nineteen tax units, ranging from nothing, which was in the Tryon Community at that time, to three cents over in Lucia, where Duke Power Company owned that big power plant there, to, I guess, Belmont [which] maybe had the largest. I don't know for sure. But there were nineteen, I believe, seventeen or nineteen separate tax units in Gaston County, which caused a lot of confusion, and I can see why the tax authorities and county commissioners might want it done.

Now, the proposition was first proposed by George Jenkins in Gastonia that it would save money for the consolidation of three systems, which sounded logical. They looked into it, and, of course, pushed a vote; then after the election they found that it cost almost three times as much to administer a consolidated school system as it did the three separate units.

Of course there was a great deal before consolidation, great deal of difference between the quality of schools in the communities in this county. And some communities got more than their share, and some got nothing. This was, in my opinion, due to their school committees and due a great deal to the school administration who did what they had to do politically.

If the consolidation could have been worked out and studied and tried to have been put together with an equitable plan, it might have worked. But now it has a lot of dissension, and I don't say it will never work; but a lot of animosity has occurred. A small community never has liked to be stepped on or knocked around by other people. We had a new tractor here, just for instance, new school furniture in the Superintendent's office, all kinds of equipment, such as fans, projectors, and all that sort of that that were, uh, immediately upon consolidation the powers that be in the consolidated [system] came and took them. They sent us used equipment, nothing of comparable quality, and we did not think this was fair, and still do not think it was fair, and it causes a lot of animosity among people.[1]

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[1] *Ibid.*

In response to questions concerning geographical location and cultural influences in the community school, D. R. Mauney stated:

> It makes a lot of difference, in that geographically we are isolated from the mainstream of Gaston County. You know, this community was settled by German descent, pretty hot-headed, strong-willed people. People who did not mind working and people who believed in education and religion. They had carved a place out up here for them, and if you go back in history, I guess it was one of the most rugged communities anywhere in this part of the State of North Carolina.
>
> But I think the thing the people do not see in the county structure [is that] it is not jealousy of these people here, it is not selfishness, but we are isolated from the rest of the county in the road system, telephone system, and our power systems are allocated to us through other county seats. We are more or less "foreign" to our county seat in Gastonia. Why, we can get to the hospitals (they accuse us of not cooperating with Gastonia on the hospital)--we can get to two fine hospitals in a third of the time that we can get to the fine new hospital that they have in Gastonia (which is a blessing); and I think the people would get there if we, uh--we have had to fight to get a road to our county seat. We do not at this time have a direct telephone connection toll free to the county seat. These are some of the things.
>
> I also say that if you get a certain deficiency of certain things that "bugs" you, like Cherryville's isolation, that you should have a little loving kindness toward them. They are a part of the people! Look at what the State of North Carolina does for Dare County, and they do not have anybody down there. They'll probably get back a hundred times what they pay to the state educational process. But they are people, too, and if you wanted to ostracize them and make the children travel, like some do, and take their own spirit away from them, I guess you can do it; but it isn't a very pleasant thing. It does not cultivate coziness and neighborliness and understanding of one for another.[1]

He explained the relationship of the local culture and the desire to maintain the local high school as follows:

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[1] Ibid.

If you go back over the years and look at the leaders in our county, this I am sure can be matched by some of the communities, but we have had a great deal of representation in the legislature from the community. We furnished the last two superintendents they had in Hunter Huss; and when they got ready to make a superintendent for Gaston County consolidated schools, where did they go to? They came to Cherryville to get him. The chairman of our county commissioners has been a resident of this community for years and a very strong man. I challenge you, for textile ingenuity and anything you want to go to, you will find it in the textile plants in Cherryville. Using Carl Rudisill, Mr. C. A. Rudisill, as an example, only he'd just be one of many, and he was instrumental--if not the dominant factor--in getting the textile school placed in Belmont when he was in the legislature. This shows to me that he had a very unselfish attitude about it, for if he had wanted for himself, he would have brought it to Cherryville.

I think very definitely that you can go over the years and find strength of character and strength of progressiveness and self-sufficiency in the German blood that has been dominant in this community. We have always had good boards of education here, and the thing that struck me as being one of the factors is the fact that we had a cross section on our board. Usually we had a farmer, a businessman--we had just a cross section of the people. It turned out that [that] was real good.

One of the times that stands out in my mind is when segregation came to be a factor and force. It looked as if it was going to be something that really was going to cause a lot of trouble in this strong-headed community. Why, a so-called member of the Klan was elected to this board, to the Board of Education. The man proved to be as much as anything one of the factors to help us solve our problems. He was unaware of the things that had to be done; and when he became aware of the need and the federal government's pressure for these things, he cooperated and helped bring the people in to understand.

This is--has sort of been--oh, we have had plenty of fusses and fights in the elections; there is not any question about that. But I think that makes for a good community. If a man cannot fuss a little and come out friends, there is really something wrong with his character. I think that has made the community as strong as it is. It is sort of like talking about one of the grandchildren: Grandma would not allow anybody else to talk about them, but she could do the talking!

> Yes, I think that we have been privileged to live in a very unique community. Of course, I have never lived anywhere else and that may be the reason I feel this way, but I think we are real fortunate to live here in Cherryville. I do not believe that within true conscience they can take the very heart out of a community like this and displace the people and accomplish anything. As far as putting Tryon and Cherryville together, they should have been there all the time. They are people who think alike, people who believe, strong people [who are] willing and want progress. But there has been planted the seed of animosity between them, and a lot of things that are not exactly as they appear to be. If Cherryville and Tryon could get together with a school in any kind of a proximity whatsoever, it would [be] one of the finest schools in North Carolina. I do not have any doubt about it, and to take in a whole other neighborhood and bring them in and put them in this atmosphere I think would be a bad mistake.[1]

The preceding transcription of a tape-recorded interview with this citizen of Cherryville who had served as Chairman of the Cherryville School Board for approximately fifteen years gives insight into the impact which the German people and their culture have had on the development and organization of the community's educational program and processes. Within the views of the former chairman, there seemed to be thoughts indicative of the philosophy of isolation, cultural traditions and beliefs, continuance of family wishes with no desire to accept outsiders, belief in taxation for community use, pride in the achievements of their people in educational and governmental endeavors, and the competitiveness within the community which unifies when challenged by noncommunity issues.

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[1] Ibid.

CHAPTER VI

ILLATIONS CONCERNING THE PRESERVATION OF THE LOCAL HIGH SCHOOL

Tradition in America is a qualitative characteristic which has influenced and will continue to influence the lives of every individual throughout the many and varied cultures of the nation, states, counties, communities, and even families. The U.S. Government functions on principles which have been observed and preserved from previous experimentation. Such is the very nature of America's entire system of jurisprudence, which operates on traditional decisions.

Society as a whole seemed to base many of its major decisions on traditions. Education, the fundamental tool for developing man's ability to deal successfully with his environment, operates under the authority of tradition.

The avenue traditionally followed by education through the past two hundred years in America inculcates the realistic yet philosophical idea that each person shares in the responsibility and control of the schools in his community through the voice of appointment or election of the school board. The control of schools, however, is seemingly evolving now into a pseudopublic control brought about by the ever-increasing demands of reformers (academic style) in the role of educational consultants and administrators. Through the efforts of such educational leadership in American schools, there has been a dramatic decrease of "people representation" in the control of the institutions which train and provide education for the people.

In 1900 the number of school districts in the United States totaled approximately 100,000 operating districts under the jurisdiction of a cumulative total of approximately 700,000 school board members. But by the year 1974 the number of operating school districts had declined to about 16,000, with a corresponding school board membership of approximately 150,000. The national population in 1900 was 76 million persons; therefore, there was one school board representative for about every 100 persons in the United States. The arithmetic comparison of 150,000 school board representatives in the 1974 population (210 million) equals a ratio of one representative to every 1,500 persons.[1] This seems to indicate that consolidation or centralization of the operating system has evolved to pseudopublic control through a systematic reduction in the number of school board members. If public control of the schools had remained proportionate, both the number of operating school districts and the number of school board members would have increased as the population increased. However, the aforementioned statistics show that no such development occurred. Hence, the implication is clear that public control of American secondary school systems has declined through the years.

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[1] Interview with Robert Falls, Assistant Superintendent, Gaston County Schools, Gastonia, North Carolina, 10 January 1975.

Some Americans have opposed the trend toward consolidation of units and systems, which at times seemingly has been in name only for quality education. This opposition may have grown out of the people's reluctance to give up control of their local school system. Further, it possibly evolved because consolidation of certain units and systems appeared to cause interruption, deterioriation, and destruction of traditional and cultural ideals and values in the local, autonomous school community.

This persistent desire of some Americans for their community to retain control of their schools is a basic premise of the deep-rooted idealism and traditionalism which seems to surface in most endeavors in the American way of life. The determination to preserve the local high school in the community of Cherryville is typical of this traditional mood. Throughout the history of educational development and organization in the community, this mood emerges again and again in the people's struggle to preserve their pattern of life in the functions needed to maintain the community and to preserve the local high school.

The community explicitly voiced its opinion through a recent referendum in which 86 percent of the vote was against consolidation. Not only did the vote reflect the community's opposition to the consolidation of the three educational systems in Gaston County, but it provided other implications. The people involved in this community expressed through their vote in the aforementioned referendum that they are self-reliant, strong-willed, and believe in doing things for themselves. This seems to indicate a degree of isolationism. In interviews presented in preceding chapters, the people indicated that they felt "left out of Gaston County." An interpretation of that statement would lead to further inferences.

There exists in the isolation of Cherryville from the mainstream of travel, business, and government of Gaston County an attitude which could be detected in the foregoing, recorded thoughts of the citizens. These thoughts were that Cherryville is not and never has been given the necessary benefits within the county to encourage participation in all areas of the life of Gaston County. This is clearly shown in the allocation of electrical and telephone utilities, which are served from neighboring county seats, and not from the county governmental seat of Gastonia. Then there was the case of the limited use by Cherryville people of the Gaston County Hospital in Gastonia. It seems that most persons prefer to seek medical care at the neighboring county hospitals, which can be reached in one-half the time necessary for the trip from Cherryville to Gaston County Hospital, than at their own tax-supported facility.[1] In 1967-68 there was a Gastonia-Cherryville struggle in deciding on the location of the new medical complex and hospital, even though the Cherryville citizenry recognized the fact that Cherryville could not produce enough votes to defeat the county as a whole.

As mentioned earlier, the people of Cherryville in 1968 again illustrated their unity in strong opposition to consolidation with the county public school system. A number of inferences may be drawn from results of the referendum in which, while the county as a whole voted favorably for consolidation, the residents of Cherryville Township expressed an 86 percent opposition to the issue.

This expression by the voters of Cherryville of their opposition to an issue on the county level might be given different meanings. It could indicate that the people consciously or subconsciously were dealing with the issue of public control of the school in their community. There could have been an awareness of the reduction in the ratio of students to each representative on the school board as a result of consolidation. The Cherryville School System before consolidation operated with a ratio of one representative on the school board to every 280 students.[1] This they felt maintained public control of the local school by the community. Furthermore, through their opposition to consolidation of the three systems--Gastonia, Cherryville, and Gaston County--the citizenry may have been expressing their views on the issue of public control.

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[1] Mat Davis, Health Services and Facilities Evaluation (Greensboro, N. C.: Planning and Relocation Branch, HUD, 1972), p. 5.

Prior to the 1968 consolidation there were approximately 24,500 students enrolled in the Gaston County School System which was administered by six school board members for a ratio of one representative to every 4,100 students. In some instances the representatives did not live in the same district as their constituents. The Gastonia City School System, in the 1967-68 school year, had a ratio of one board member to every 1,625 students. The three school systems in the county, in the 1967-68 school year, were thus developing and providing educational opportunities for some 34,360 students and were governed by a cumulative total of the three systems' school boards of seventeen representatives. These totals generate an arithmetic ratio of one school board authority to every 2,021 students. But with consolidation of the three separate entities and their boards of education, the arithmetic ratio became 1:3825.[2] Public control of the ostensible reduction of the traditional authority of the people, could have been the real issue in Cherryville's campaign for the preservation of the local high school.

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[1] Gaston County Schools, A Survey of the Consolidated System, 1974 (Chicago: Public Administration Service, 1974), p. 28.

[2] Ibid.

The deduction expressed as the preservation of the local high school thereby becomes an augmentation to preserve the local, community school system. Further, the expression "preserve the local high school" possibly is a misnomer since the efforts and basic reasoning of the voting population of Cherryville Township seemed to include some of the following questions or philosophical thoughts which were drawn from interviews, group discussions, and personal participation in the life of the community.

1. Can the community's struggle to preserve the local high school be interpreted to mean the continued maintenance of the present building facilities for academic and vocational schooling?

2. In the community's opposition to developing the new intercommunity, consolidated, comprehensive senior high school related to a subconscious fear of releasing or sharing with outsiders the traditional functions held in the local high school facilities?

3. Does the opposition to consolidation of the community high school relate to the uncompromising attitudes and cultural practices of the community?

4. Could the location, or the desire to maintain the present location, be directly related to the unwillingness of Cherryville to accept the decision of the Gaston County referendum results?

5. Does the nontransient nature of the student body lend support to the opposition?

6. Does the struggle to preserve the local high school imply an innate fear of derogation of traditional methods of operating and administering the school?

7. Does the struggle to maintain the local high school relate to the preservation of a "family" atmosphere among the student body?

8. In their resistance to consolidation, are the people expressing the idea that Cherryville has been isolated in several areas of governmental fuctions in Gaston County and, therefore, they oppose this county issue as well as others, such as the hospital and utilities?

9. Does the opposition to removing the high school from the geographical boundaries of the community express an awareness of the increased population that would be involved in a consolidated, comprehensive senior high school?

10. Can the struggle to preserve the local high school be interpreted to mean that the people are unwilling to accept "outsiders" from adjacent communities?

11. Is the community apprehensive of the possibility of nonaccredited (regional) educational programs in the proposed consolidated high school, since East Gaston (County) Senior High School is a nonaccredited (regional), consolidated, comprehensive high school? The inference seems to be that the community is unwilling to participate in the proposed high school because such participation would necessitate accepting educational program standards different from those standards attained and maintained in Cherryville High School.

12. Throughout the history of the Cherryville School System, there seems to have been a tendency to hire professional personnel who were reared in the community. Can the effort to preserve the high school be related to the preservation of teachers and administrators who subscribe to the same basic cultural practices as the community?

13. Does the community in its struggle to preserve the local high school infer the people's concern for losing direct influence on the youth's behavior in the traditions of the community?

14. Does the endeavor to preserve the local high school imply that the community believes the school provides the necessary training in molding pupils' attitudes and behavior?

15. Is the opposition related in any way to the financial investment made by the community? Is there an inference that the people feel sole ownership of the educational

facilities and process due to their support through local taxation, and the exposition that the remainder of the finances were state tax monies which the population of the community paid?

16. Does the transfer of finances from the community school system to the consolidated system and subsequent loss of power to control those monies lend support to the opposition?

17. Does the issue of the preservation of the local high school, which is solely dependent on the resources of the community, infer that the people are demanding a school that has the potential to prepare and train the local students in the mores traditionally found in the community?

An example of the community's efforts to maintain buildings, homes, and other facilities which lend themselves to preservation of tradition is the continued care of the old post office building and the stagecoach station house. Throughout the community there seems to be strong sentiment to accustom oneself to the same facilities in which earlier generations lived, worked, or schooled. This characteristic of desiring to accept and respect "what was good enough for Dad is good enough for me" could be the prime motivation in the opposition to a new comprehensive high school located outside the community. For to favor the consolidated school implies that one has agreed to abandon the local school building.

Through the years the local education facilities have been used for various community functions pertaining to religious, civic, and family gatherings. This community use of the available facilities lends itself to the common cultural characteristics of the people. Therefore, it could be inferred that the desire of the populace to maintain their private community functions, rather than to share or be diluted by persons from other communities, has led to the struggle to preserve the local high school.

As expressed in the required and precise practices of the New Year's Shoot, Easter celebration, Christmas celebrations, and the basic characteristics of the people, there is the inference that the people are self-reliant, strong-willed, and uncompromising in their basic struggle for life. These attitudinal characteristics of the community could be factors which have led the people to oppose any implementations which would not preserve the local high school.

The aforementioned student-community survey indicated that transient students--those students who have attended school in another community--represented only 5 percent of the total student population in the high school. Thereby, the people, through their inheritance and traditional motivation to have the students of the community remain with their kind, lend themselves to the preservation of the local high school. This traditional inclination of the residents of Cherryville to be nontransient and the seeming desire of the people to remain a part of this community and its culture for all their lives are inferred in the practices of the New Year's Shoot, hunting, and hog killing. These activities are expressly for the people of the community.

The family structure seems to remain much as it was generations ago. The elder male of the family continues to function as the one who directs and implements the mode of life for most of the families. Family participation in most endeavors in the community seems to infer that the people visualize the preservation of the local high school as a preservation of the functioning of a family.

Determinations of the location of governmental and/or educational facilities throughout the history of Cherryville Township have involved struggles and arguments among many of the residents. Illustrations of this attitudinal characteristic can be seen in determining the location for the Black Rock-Cherryville School, Gaston County Hospital, and currently the proposed consolidated, comprehensive high school Traditionally, the community expresses opposition to any facility in a location undesirable to them. Therefore, the inference seems to be that the population strongly opposes the location of schools, hospitals, and/or other governmental facilities outside the geographical boundaries of Cherryville Township.

Further, the people share in the determination to maintain their livelihood within the township, as shown in the previously discussed results of the student-community survey, which indicated that 80.5 percent of the total business necessary for local families is transacted in Cherryville. From this information one could conclude that isolationism is predominant in areas other than those expressed through local traditions, beliefs, and practices. This seemingly infers that the total life of the community functions within the self-sustaining, self-dependent, and self-responsible practices customarily related to the philosophy of isolationism.

The community schools have functioned through the years as institutions which not only provided academic training, but taught the traditional customs, mores, and behavior indigenous to the life style of the community. Basically, this was accomplished by the school system's practice of employing only those professionals who had been reared in Cherryville or hiring those who had backgrounds and philosophies similar to the characteristics of the people of the Cherryville area. This possibly enunciates the corollary that the low arithmetic ratio, in comparison to neighboring systems, of school board members to students augments the control and influence of the public upon the professional staff's functions in the educational program and in their personal lives.

The hypothesis that the proposed consolidated high school program of education will not provide the same standards of excellence (Southern Association of School and Colleges accreditation) established and sustained by the community's secondary education institutions implies an artifice which provides an effigy of the dilapidation of the preservation of standards of excellence signified by regional accreditation. This image of the proposed high school and the accountability of the programs infers that the community will not support unfamiliar methods and reviews in the educational program for their students; the people will not accept unfamiliar and different practices in their cultural beliefs found in the observances of Ascension Day, Easter, and revival meetings. Therefore, the response of the people to the proposed nonaccredited consolidated high school implies that they are expressing their opposition to any form of change or acceptance of unfamiliar educational methods and standards.

As expressed in Joe R. Nixon's writings describing the characteristics of the population in the Panhandle area of Gaston County, the desire of each family to maintain and provide all necessities was of utmost importance.[1] This predilection in the family leaders to be self-sustaining has carried into each generation and is evidenced by the community's early acceptance of taxation to provide the necessary financial aid for their schools. But they further signify opposition to their financial resources being removed from the boundaries of the community. Throughout the interviews, people implied, much as in the Mauney interview, that they sincerely felt they could provide for themselves (schools), and they were not interested in sharing and/or losing their financial resources to other geographical school areas within either Gaston County or North Carolina. The existential inference is indicative of the community's traditional belief of "what is of the community, must remain of the community."[1]

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[1] Joseph E. Nixon, The German Settlers in Lincoln County and Western North Carolina (Cherryville, N. C.: The Eagle Publishing Company, 1915).

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[1] Interview with Hank Stroup, son of Howell Stroup, member of Gaston County Board of Education, Cherryville, North Carolina, 1 January 1975.

CHAPTER VII

SUMMARY AND CONCLUSIONS

The small community in the northwestern panhandle section of Gaston County, North Carolina, was referred to as White Pine until November 2, 1865, when the official name for the town became Cherryville. This name was derived from the flowering cherry trees located along the Old Post Road and was coined by Elizabeth Brown Black, wife of the Stephen Black who was the grandson of Thomas Black. This family was probably the first to settle in this wilderness area around the 1740's. Others who followed into the community south of Indian Creek were direct descendants of Germans, Scoth-Irish, and the Highlanders of Scotland. These pioneers were sturdy, hard-working, self-sufficient, and industrious people who were courageous and willing to provide the necessities for the establishment of the community.

Before the Civil War, a post office was operated on the property of Benaja Black. A large white pine tree on the premises suggested the name of White Pine, North Carolina. White Pine was to become Cherryville in 1865 and has so remained throughout the years, even though the town has been incorporated by the North Carolina General Assembly three distinct times. The first act to incorporate the community was ratified on February 2, 1872. Other incorporation acts came about in the North Carolina General Assembly on February 19, 1881, and March 11, 1889. Several explanations have been given for the three separate acts of incorporation, but it was probably because of the legislature's concern for simply replacing a present act by a totally new one rather than to amend.

The community has been under the leadership of thirty-eight different mayors who served terms of various lengths. There have been twenty-one postmasters and/or postmistresses who have served the population in the postal service. Partially through the leadership of these persons, Cherryville began to develop its resources and strive for the betterment of the community.

Around 1900 the impact of such leadership of the city fathers led to the establishment of and concern for religious and educational programs. The church houses began to function, as representation of Christianity was shown in Baptist, Presbyterian, Lutheran, and Methodist denominational worship. This strong emphasis prevails today as there are over fifteen Protestant religious groups in the city with probably fifteen more in the rural perimeter.

The interest in education was parallel to the church movement as both private and public programs were made available to the children of the area. Within Cherryville

Township were two school districts, Morrison (northernmost section of the area) and Cherryville. These were administered and controlled by the Gaston County Commissioners through local boards of education. The schools in these districts were Black, Grey Rock, Panhandle, Pine Hill, Hallman, and the Cherryville Academy. In 1903 Cherryville voted a special tax for the maintenance of a school of grades one through seven and the development and institution of a high school. By providing these funds, a North Carolina Certified High School through the eleventh grade was developed in 1908. The first graduating class of six members received their diplomas in 1911.

The community purchased a five-acre tract of land in 1915 for the construction of a three-story brick building to accommodate the increasing numbers of the student body. The proposal to consolidate the two districts led to a heated controversy finally settled by a vote of the people within the two school districts of Cherryville Township. But this increasing population of school students, mainly due to the consolidation of the Morrison School District into the Cherryville System in the mid-1920's, brought about the building of another facility to house the first five grades.

It was not until 1936 that the present senior high school building was constructed under the leadership of Superintendent Hunter Huss, a native son of Cherryville.

Other construction has added to the facilities and now includes three elementary schools, one junior high school, a high school, an auditorium, gymnasium, cafeteria, and stadium.

The system was further involved in consolidation when the Gastonia City Schools, Gaston County Schools, and Cherryville Schools formed the Gaston County School System by a vote of the Gaston County population in February, 1968. The total county vote was 4,497 for and 3,835 against consolidation. Cherryville Township residents voted to oppose the consolidation by a vote of only 145 for and 1,066 against.

The people from the earliest settlers to the present population of the area have adhered to their traditional way of life, which has been passed on from one generation to the next. The following qualities and characteristics seem to be part of their culture: (1) pious people with a constitutionally endowed love of freedom of conscience; (2) traditional and slow to accept change; (3) religious; (4) industrious in productivity; (5) thrifty and economical; (6) self-preserving; (8) strong-willed; (9) belief in education as a means to a better life; (10) proud of belongings and those within the community; (11) independent; (12) hard-working; (13) alienated from the larger social structure; and (14) enjoyment of civic rights.

These characteristics are apparent in the various beliefs, practices, and colloquialisms throughout the populace of the community. This is exemplified in the continuance of the traditional New Year's Shoot in which the descendants of the Germans shoot old muzzle-loading muskets throughout the New Year Day in the hope and belief that the loud burst of gunpowder fired by each man at the neighbors' homes will provide resistance for that family in their basic struggle against evil and harm. The shoot also is symbolic of the burst of new life from the seeds that the farmers will plant in the fields and the fertilization of the eggs in the young married females in the families. The shooting further symbolizes the hope for good health, thankfulness for life during the past year, God's promise of a new life (Heaven) for those who died in the past year and for those who will pass from life in the New Year, and the blooming of new peace in each man's heart and mind.

Other observations and celebrations indicative of the characteristics and traits of the people include the celebration of New Christmas and Old Christmas, Christmas Boogering, Easter, Ascension Day, revival meetings, funeralizing, hog killing, corn shuckings, and hunting.

The Christmas Boogering is family participation in celebrating the birthday of the Christ Child. In the activity are traditional things which must be done for the protection of the family from evil and harm. Much of the same symbolism is present in all the celebrations and observances by the people. Their concern for their own families and fellowmen within the community is expressed throughout their daily living, but can be clearly cited in the activities of hog killings, corn shuckings, hunting, and funeralizing.

Certain colloquialisms within the area have been used and passed on by the generations since the earliest settling of the section along Indian Creek. Throughout their expressions are phrases, words, and traditional saying which have radically different meanings from the standard English definitions.

The relationship of the school to the community is that of involvement by most of the citizens. This was indicated in a 1967 survey completed by the students and their parents in which expression was given to areas related to their activities in the school and community. The results showed clearly the characteristics described in the traditional beliefs and practices.

Most persons in the interviews and group discussions basically expressed themselves with similar thoughts and information recorded from the Lula Black and D. R. Mouney, Jr., dialogues. These thoughts included the emphasis that the people of Cherryville are able and willing to provide for themselves in all community endeavors. Also there was indication that the people of Cherryville believe in quality education and further believe that they have attained and maintained excellence in their educational programs. Both of the aforementioned interviewees expressed their unwillingness, and implied that of the community, to accept any form of consolidation of school districts in the name of advancements for education. Each gave insights into the philosophy of isolation, which seems to exist for the section, in their remarks toward the structure of governmental services in Gaston County. Then, too, they seemed to imply that the cultural practices and beliefs of the people give positive argument to their desire to remain separate from other entities within the county.

These expressions led to the conclusion that the issue of preserving the local high school is not the fundamental issue. The people of the community are struggling to attain and maintain a life style as it has been lived throughout the history of the community. Their antagonistic efforts to preserve the local high school emerge as a means whereby the local citizenry expresses their opposition to change. This basic opposition to change is prevalent in their social, economic, cultural, civic, civil, governmental, and educational endeavors and services. Any program which suggests or innovates methods different from those established in their tradition would receive similar disapproval from the people as that pronounced in opposition to school consolidation, location of the county hospital and other governmental facilities, and acceptance of persons from outside the community.

The paralogism discussed by the people who were interviewed exists in the thought that to consolidate the local high school with a high school outside the community would form a comprehensive senior high school which could not be accredited by the Southern Association of Schools and Colleges. Thereby, the people have used this prevarication in efforts to preserve their way of life, the rejection of change. This instance of false reasoning is not justifiable because other comprehensive high schools--Ashbrook and North Gaston--have received full accreditation by the regional agency. The reality is that the proposed senior high school would be developed and organized along the same standards which have allowed other Gaston County consolidated comprehensive senior high schools to be accredited by the Southern Association. Presently, the consolidated senior high schools in the Gaston County School System which have not been accredited are in the final processes of evaluation to be duly recognized by the regional accreditation association.

Further, the conclusion prevails that the people of the community react antagonistically to any movement or programs which restrict the public control of the community's services and functions. Thereby, it follows that they would object to sharing their control with other communities. This sharing in responsibilities, as would be the situation in a consolidated high school, would threaten to reduce the

Cherryville community's control of the financial resources, educational program, and training in the traditions. Again, the perspicuous point is comprehended that the community is slow to accept any form of change.

Throughout the United States there are probably communities which have similar traits and characteristics as those projected by Cherryville in her unwillingness to change. Even though other community may not participate in a New Year's Shoot, they probably participate in a similar act or practice wherein the attitude of unwillingness to change is prevalent. The conclusion is that a population of corresponding character and culture would react in similar modes regardless of other environmental and societal influences. The people of Cherryville would probably have voted the same opposition to consolidation of their system and schools with Gastonia City School and Gaston County Schools, regardless of what the Gaston County Board of Education could have promised in the way of educational programs and facilities for the proposed comprehensive senior high school. Such opposition will continue to recur until the the Gaston County Board of Education and similar boards throughout the United States understand and provide means through the educational programs for the preservation of the cultural transitions intertwined in the family units of the community.

The decision of the Cherryville Board of Education to join with the Gaston County Board of Education and the

Gastonia Board of Education in petitioning the North Carolina General Assembly through local legislative members to allow the referendum for consolidation of the three systems into the unified Gaston County Schools led to certain conclusions. Since the people on the School Board of Cherryville were elected representatives of the community, they (1) misinterpreted the feelings and beliefs of their constituents toward consolidation (change), (2) believed that the referendum would be defeated soundly and thereby agreed to participate in the petitioning of the legislature for the referendum in order to destroy any present and future consolidation (change), (3) or accepted, but unwillingly, the county majority's pressure for the consolidation of the three systems (change).

As the unfamiliar methods and programs of the outside society--in particular, school, governmental, and civic issues--become more familiar and understandable within such a community as Cherryville, the same characteristics evolve in the larger consolidated group. This was clearly demonstrated in the struggle against and opposition to the Morrison School District being consolidated with the Cherryville schools in the 1920's. As long as the small, isolated community of Black Rock revolved about its public school, its people would lend neither support, understanding, nor participation in Cherryville's educational programs and functions. The

Black Rock School was considered by the people within the Black Rock community as representing the culturally enriched education program to which they ascribed, but these same persons did not care to be a part of another population. But due to the voting within the two communities, Cherryville and Black Rock became unified even though nearly unanimous opposition to such prevailed in the Black Rock community. Soon the communities accepted and better understood the position of each and became united in their living. Today, these two communities, which struggled bitterly to remain separate entities within society, are now inseparable in their opposition to further consolidation of schools and communities. Therefore, this concludes to one of the basic human needs; i.e., that persons (communities) must feel an acceptance by other persons (communities) in order for them openly and without opposition to participate cooperatively.

The people of Cherryville and other communities attached to tradition will struggle and fight for the preservation of what they have been accustomed to throughout their lives. Also, they will continue to take great pride and express dignity in all their community endeavors. This attitudinal existence of the people's presumptuous demands that they be allowed to remain apart from an ever-changing society leads one to conclude that the people of these communities are alienated from the larger social structure. This points to the people's practice of and adherence to a philosophy of isolationism in their social functions within such a cultural sect.

Finally, the people of Cherryville are basically honest, kind, humble people with sincere and intense beliefs in their own abilities and accomplishments. Even though they cling to many of the old traditional practices, beliefs, and colloquialisms passed from one generation to the next, they are human beings with pride in their community and her institutions and programs. Cherryville is but one name for the thousands of similar communities through the United States of America. Educators, sociologists, anthropologists, governmental agents, politicians, and other persons involved in decision-making with such a community must remain constantly aware of the fundamental and basic life style of the people as they live in their particular cultural setting. Only through compatible understandings and considerations for the uniqueness and peculiarness of each cultural sect of each community can worthwhile decisions be made in the best interest of all mankind. Certainly this conclusion speaks directly to educational innovations and change. Through these channels of understanding and consideration, then and only then, will the acceptance of change be congruent with man's advancement of civilization through the postindustrial society.

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APPENDICES

APPENDIX A

MOTIF INDEX OF FOLKLORE

Wherever possible there have been research and readings in available standard folklore and folktale research sources. Following are authorities for further readings and references, with appropriate index numbers, pertaining to the Cherryville customs discussed within the text of this study.

New Year's Shoot

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Palmer quoted the following from what he called "the great encyclopedic authority on German folklore, Handworterbuch des deutshen Aberglaubens (VII, 1066)":

> On Sylvester's Eve and on New Year's Day, throughout the land, over fields and plains, in the orchards and on the streets of cities, there is a brisk shooting, with the idea of shooting the old year out and shooting the new year in and of greeting and complimenting sweethearts and neighbors. Refreshments from the honorees follow as a matter of course.

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APPENDIX B

COMPARATIVE HISTORICAL ETYMOLOGICAL BACKGROUND AND COLLOQUIALISMS

Etymological Background

The people of the community of Cherryville have rhythmic patterns of speech with low intonations similar and congruent to the speech found in the Southern Mountain Region. Throughout the communications there are in use the ancient, strong past-tense forms of verbs, archaic subjunctives, early English participles, old-fashioned prepositions, pleonasms (hound-dog, girl-baby, hose-pipe), and emphasis on some final syllables (e.g., pay-ment', de-cent') which create a pattern akin to the traditional nursery rhymes, ballads, and folk songs. Contractions, elisions, archaic tags, strange idioms, and involved prepositional clusters comparable to an earlier period; unique negative constructions; parishisms; and the traditional grammar preserve the poetic quality of folk epics and the relics of primitive people.

The people who live along Indian Creek are dramatic in their communications. In telling or sharing personal experiences or giving accounts of a witnessed event, they display admirable qualities of oral literature. The use of figures of speech, trenchant epigrams, superlative phrases, and compound oaths is prevalent, but always with regard for the exact details and facts. The influence of their familiarity with the King James Version of the Bible gives favor to the biblical quotations known by most, even though semi-illiteracy abounds.

The natives to the area always omit the *g* in -*ing* endings. This has passed through generations of relatively unlettered folk and what appears today in cultured diction as -*ing* is in this speech the -*un* to which the Anglo-Saxon participle ending -*ende* was reduced in time. Omitting the terminal *g* seems to facilitate the flow of the native's sppech.

The preposition *a* of the Middle English, the indefinite article *a*, the idiomatic use of *a* with "all" and numbers (as Chaucer used it) serve as cushions in keeping the speech flowing smoothly. The melody of their speech is developed through certain traditional rules of grammar. Them as a demonstrative adjective is used in preference to those. Your'n, his'n or his'un, her'n, our'n, their'n (your one, your own, his one, her one, her own, our own, their own), and this'n and that'n seem to possess a musical quality of their own. Eschewing the use of such contractions as isn't, aren't, and hasn't, ha'int, as the rhythm and emphasis require, is quite generally substituted so the people of this sect are able to talk in a flow.

Their speech at the folk level probably differs little from the common speech of the semi-illiterate masses living on the American frontiers during the eighteenth and early nineteenth centuries. Transcription of present-day speech written out reveals only slight differences from vernacular American English placed in the mouths of backwoodsmen in the 1830's by such writers of fiction as James Hall and John Pendleton Kennedy. Southern humorists recorded the same general kind of speech.

There is the consistent avoidance of the past tense in which a or ew in general English usage is substituted for some other vowel appearing in the infinitive form. Some that are never used are began, came, ate, gave, ran, drank, rang, sang, sank, and swam. Blowed, drawed, knowed, and throwed are preferred to blew, drew, grew, knew, and threw. Strong verbs are often weakened, irregular verbs made regular. The past and past participle of born becomes borned; bust, busted; catch, catched (pronounced ketch and ketched); hear, heard; drink, drinkened; see, seed; win, winned.

The use of nouns and adjectives as verbs is common throughout the communications. The farmer along Indian Creek talks of raising enough wheat to "bread" his family. He "stables" his horses, "pens" his hogs, "pastures" his cows. He "grasses" a field after he "cottoned" it for a couple of years, and he "wagons" his crops off the land. If his neighbor, Ollie May Anthony, "flouts" him, he "Ollie Mays" Ollie May Anthony.[1]

Colloquialisms

In the text of this study were listed colloquialisms considered indigenous to the Cherryville community. The etymology of these phrases and words is traced in the following:

A good spell: one definition of spell is a turn of work. First was used as verb in Anglo-Saxon *spelian*. Hence the meaning of a long duration of time since a turn of work usually was for some time during the early settlers' days.

Betwixt: Middle English *bitwenen*, Anglo-Saxon *betwēonum*, from preposition be, by, and dative plural of *twēon*, twain, originally distributive numeral of two. In Anglo-Saxon this numeral qualifies the noun now governed by between. Betwixt comes, with excrescent -t (as in against), from Middle English *betwix*, Anglo-Saxon *betwēox*, earlier in dative form (*betwēoxn*), from an unrecorded *betwisc*, meaning twofold, of which the German cognate appears in *zwischen*.

Bite your tongue: bite comes from the Old English *bitan* and akin to Old High German *bizan* which means to bite and from the Latin *findere*--to split. Middle English *biten*. Modern English definition as used in this phrase is to take hold. Therefore, the meaning to quiet.

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[1] Cratis Williams, Chancellor of Appalachian State University, Boone, North Carolina, suggested the speech found in the Cherryville Township and the mountainous areas of North Carolina is a more poetic language than Standard English. He further questioned in his writings if it is possible that people of this culture have a more "poetic" view of the universe than others do. Can others say that their language is somehow better of worse than that of the Cherryville folk? See also, Cratis Williams, "Mountain Speech," *Mountain Life and Work*, 37 (Fall, 1961), 7-10.

Bless out: the word bless originated from the use of blood in consecration and was written in the Old English *bletsian*, and evolved to the Middle English *blessen*. As used by these people in the Cherryville community, it is an acute and sharp blessing.

Booger man: French, *bougre*; Latin, *bulgarus*. This referred originally to the sect of heretics who came from Bulgaria in 11th century. Probably akin to the thought used by the people to refer to the devil, a heretic.

Break up a patch: break is derived from the Anglo-Saxon *brecan*. Common Teutonic, though the verb is not found in Old Norse. Comparable with the Dutch *breken*, German *brechen*, Gothic *brikan*; cognate with Latin *frag*- (*frangere*). To break ground is nautical, for weighing anchor, but is also in early use for commencing siege operations. Cognate with brake which means thicket. Comparable to Low German *brake*, as in *busk* *unde* *brake*, bush and brake, whence synonymous with the Old French *bracon*. Earliest sense probably associated with stumps. The work patch has the essentical senses of piece of cloth, plot of ground, and coincides exactly with those of French *pièce*.

Cank: Old North French *cant* (chant), singing; hence the whining speech of beggars. The modern sense used by these people of Cherryville possibly springs from hostile application of the term to phraseology of certain sects and groups. Possibly could have been coined, on cankerous, from Middle English *contekous*, from Middle English and Anglo-French *contekous*.

Carrying on: from Old North French *carier*. Intransitive to carry on seems to be evolved from French *charrier* *de* *la* *voile*, to carry sail. Figuratively in the sense of to go on. Therefore, the meaning of one carrying on (foolishness) in conversation and behavior.

Catheads: origin possibly came from the custom of the early settlers eating bread (large biscuits) with their most common fish, catfish. Hence, the biscuits eaten with catsfish became known as catheads.

Chaw: by form of chew. The Anglo-Saxon was cēowan and comparable to the Dutch *kaurven* and the German *kauen*.

Coon's age: an expression of time which was coined by the frontiersmen because of the relatively long-lived raccoon. Hence, a time equal to the life of a raccoon is taken to mean a long time.

Cut the apron strings: apron was derived as follows: Middle English naperon, French napperon, from nappe, cloth, Latin nappa, whence napery meaning napkin. French napperon is now table-center, apron being rendered by tablier. For loss of n-, a naperon becoming an apron. Apron-string was originally used in legal terminology, meaning tenure in right of one's wife, hence tied to apron strings, under wife's or mother's control. Somewhat similar is the French use of quenouille, distaff. The origin of cut is obscure. Some connect it with the French couteau (knife) and Latin cultellus (ploughshare).

Cut the rug: the combination of cut and rug. Rug is of the 16th century and of Scandinavian origin. Comparable with Norwegian dialect of rogga, a course coverlet. Thereby with meaning to dance comes from the action of cutting the rug as the person's feet move along the dance routine.

Dope: originated by the populace who worked in the hot and unventilated textile mills of the late 1800's and early 1900's. Probably dope came from the Dutch doopen, to dip. Hence dope, to drug, in reference to Coca-Cola or other carbonated soft drinks. These were liquids with a dope to make the workers feel drugged. A wagon which brought the carbonated drinks to the workers was referred to as the dope wagon.

Earn: mispronunciation of the numeral 1.

Fair to middlin': fair from the Anglo-Saxon faeger, meaning suitable. Comparable with Old Saxon and Old High German fagar, Old Norse fagr, Goethic fagres, and cognate German fegen, meaning to clean. Originally (14th century) to refer to beauty without blemish. The term middlin' is derived from the thought of measurements, it being half-way or middle. Thereby the term was coined to mean suitable, acceptable, or moderate.

Fetch: used as a verb to indicate go and bring. Anglo-Saxon feccan, gefecean, to fetch, to draw, to take, to seek; akin to Old Frisian faka, to prepare. Fet ran parallel with fetch up to the 17th century and is still in dialect use. It occurs in the original text of Authorized Version of Bible, e.g., Acts 28:3. Colloquial sense of fetching is late 19th century.

Frock: originated from Old High German hroc, French froc, Medieval Latin hroccus. F. Seemannsprache Kluge in his works regards Old High German hroc distinct from German rock.

Originally referred to garment worn by monks; women and children wore similar clothing with wide open bottoms. Thereby the use of frock to refer to a skirt or dress, especially those with wide open hems.

Get my feather up: feathers comes from the Anglo-Saxon *fether*. Common Teutonic of Durch *veder*, German *feder*, Old Norse *fiŏthr*. The expression, get my feathers up, probably was from the description of a chicken protecting her eggs and/or chicks in which the hen seemed to push her feathers up when angry. Hence, people who are angry are described as getting their feathers up.

Ha'int: mispronunciation of the negative form of the verb to be. Be derives from Middle English *been*, earlier *beon*, Old English bēon; comparable to Old English *biom*, Old High German *bim*, Old Irish *biu*, I am, Old Slavic *byti*, to become or be, and Latin *fui*, I have been. Thereby I am not is pronounced (have am not) as ha'int.

Hant: old pronunciation of haunt derived from the French *hanter*. Ghost sense was first used during the Shakespearian era. Cherryville natives have retained this pronunciation.

His'un: the combination of the words his and one meaning literally his one. Shortened by the people in their speech to his'un.

Hit the hay: Old Norse *hitta*, to hit upon, meet with, as in modern to hit on. Cognate with Gothic *hinthan*, to catch. Therefore the sense to meet combined with the mattresses, made of hay, the phrase hit the hay means to go to bed.

Hoped: the mispronunciation and/or the conservation of the biblical *holpen* for the word help. Derived from Anglo-Saxon *helpan*. Common Teutonic compares with Dutch *helpen*, German *helfen*, Old Norse *hjalpa*, and Gothic *hilpan*.

Jam by: originally the 18th century verb meaning to crowd, squeeze, block, or tighten. Hence the sense of being close to something as used by the citizens. Apparently a variable of the now only dialect *cham*, to chew, itself from *champ*, to bite.

Jularkee: most probably the combination of two words, June and lark. The association of the month of June, when romance and marriage abound, and lark referring to the birds (considered beautiful) seen in the fields. Therefore the expression jularkee came to mean romance and beauty, thereby sweetheart.

'Maters: shortened pronunciation for the word tomatoes.

Medicine: in the early days of the settlers whiskey was used for medicinal purposes as well as for social drinking. Hence the interchangeable term for whiskey and medicine.

Middlin: meat of a hog located in the middle of the carcass. Thereby the term describes that section of meat from the hog.

Might nigh: might, dial. a great deal, synonymous to a high degree, thus very. Nigh originally an adverb from Anglo-Saxon *neah*; Common Teutonic compared with Dutch *na*, German *nah*, *nach*, and Gothic *nēhwa*. Hence the meaning of near. Combined with might to mean very near.

Nern: inappropriate pronunciation of none.

Nigger teats: nigger derived from the earlier *neger*, French *nègre*, Spanish *negro*, Latin *niger*, meaning black. Teat is of French *tette*, of Teutonic origin and compared with the Italian *tetta*, Spanish *teta*. This replaced Anglo-Saxon *titt*, which survives as *tit*, *tet*, in dialects of Dutch as *tet* and German as *zitz*. All probably, like Latin *mamma*, breast, from baby language. Therefore, the term describes a black piece of candy molded similar to the breast of a black woman.

Nigger toes: same as above for the term nigger, and combined with the definition of toes produces a description of a black-colored nut which resembles a black human toe.

On the puny list: pun(y) probably is a play on words and from a clipped word which became fashionable in Restoration times. It is apparently short for *pundigrion*, an illiterate or humourous perversion of the Italian *puntiglio*, used in the sense of a verbal quibble. Compares to the French *pointe*, verbal conceit, much used in the 17th century, and to the German *stichwort*. Hence the phrase, on the puny list, took on the meaning of one who was perverted from good health.

Pay the doctor: no record has been found as to why this phrase means to eliminate body waste except for the derivation explained by one of the citizens. The sense of the use is that when one needs to expel an illness he pays a doctor to make him feel good; elimination of excess body waste makes one feel better; hence the term pay the doctor.

Plumb: from the French *plomb* and Latin *plumbum*, meaning lead. Probably of Iberian origin and from the same source as the German *molubdos*, and adopted from a Mediterranean language. Hence the meaning of the term has evolved to perpendicular or complete.

Poke: small bag; now chiefly dialect, e.g., *hop-poke*, or in to buy a pig in a poke. From Old English *poki*, cognate with Anglo-Saxon *pohha*, or Eastern word may be Old North French *poque*, which is of Teutonic origin. Therefore the conservation of the term to mean bag.

Poor mouth: Anglo-Saxon *poure*, Old French *povre* (*pauvre*), and the Latin *pauper* form the beginning of poor. For the adjective use of the adverb poorly, it is comparable to ill or sickly. Hence the use to mean pity oneself.

Rabbit 'bacca: term used to describe a weed which resembles tobacco said by old-timers to be chewed by rabbits.

Reckly: probably derivates from the Anglo-Saxon *reccan*. Common Teutonic; compares to obsolete Dutch *roeken* (Dutch *roekeloos*, reckless), Old High German *ruohhen* (German *ruchlos*, reckless). Adverb form, recklessly, pronounced reckly by the natives gives meaning in the sense that one is reckless with his time.

Romance around: Old French, originally used as an adverb as in phrase. Romantic has been used since 17th century in sense of fanciful, exaggerated (compare French *romanesque*), dating from use of the French *romantique* and German *romantiker* in the early 19th century. Hence the use of the phrase to mean abnormal behavior in relation to man's work; that is, an exaggeration of no work.

Seed: an incorrect use of see developed from a limited knowledge of conjugation. Most past tenses are formed by adding *ed* or *d*, therefore the past tense of see should be seed.

Slop jar: original meaning of slop was mud and later muddy place, slush, or liquid food. Anglo-Saxon *sloppe*; cognate with slip, slobber, slab. Hence a jar which holds liquids and table food scraps is called a slop jar. In mid-19th century the frontiersmen used the same vessel for waste elimination and retained the term.

Smoke house: house in which meats are cured and smoked, hence the term smoke house. Smoke derives from the Anglo-Saxon *smoca* and is similar to the Dutch *smook* and German *smauch*. To smoke (as referring to tobacco) appeared around 1600.

Sparking: spark is of Anglo-Saxon spearca, with cognate forms in Low German and obsolete Dutch, but not in other Teutonic languages. The sense of gallant is probably the basis for meaning courtship as applied to the term today.

Sprang house: term coined from spring and house. Usually the structure was built over a spring (well) of water so the coolness of the water created an atmosphere in which perishable items could be kept for long periods of time.

Stick broom: term used and developed from the use of sticks of straw held together to form a broom. Hence a stick broom.

Straw tick: case or cover of a mattress; corresponds to Dutch tijk, German zieche, and West Germanic loan from Latin teca, theca. Hence a mattress made of straw is called a straw tick.

'Taint: inappropriate pronunciation of contraction of it is not or it ain't.

Tolerable: bearable, endurable as used in the 15th century; later, 16th and 17th centuries, was used in the sense of allowable or moderate. Old French tolérable and Latin tolerabilis. Hence the use to mean moderate or fair.

Tom-catting: probably had its origin from the writings of The Life and Adventures of a Cat (1760) in which the hero, a male cat, is Tom the Cat. Therefore, the description of a lady's man is referred to as Tom Cat, hence, tom-catting is the verbal form.

Tote: to carry or transport as used in the 17th century period in Virginia. In the French-English Dictionary (London, 1611), R. Cotgrave has tauter, "to lay a roller . . . under a heavy thing, the better to remove it." Hence the meaning to carry.

To wet one's whistle: Anglo-Saxon wistle, hwistle, noun, wistlian, verb, hwistlian. Imitative origin and cognate is with whisper, comparable to Old Norse hvisla, to whisper. In to wet one's whistle the word may originally have meant pipe. Hence, to drink a liquid to quench thirst.

Turns my stomach: French estomac, Latin stomachus, and German stoma. The original meaning was throat, gullet, or mouth, but in Latin it is used figuratively for pride, indignation, or inclination, as in archaic stomachful or the biblical proud stomach. Hence the sense that creates a meaning of disgust or indignation.

Under the weather: weather derives from Middle English-from-Old English _weder_, akin to Old Friscian _weder_, Old Saxon _wedar_, Old High German _wetar_, Middle High German _weter_, German _wetter_, Old Norse _vethr_, Old Slavic _vedro_, good weather. The description of the state of something is used in this thought. Hence, under the weather meaning of not well or an ill state.

Vittles: probably derives from Latin _vitellus_, meaning calf meat (food). Hence the term vittles _meaning_ food.

Your'n: mispronunciation of your one, meaning yours. Probably adopted from the Negro speech during the slave days.

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Several phrases and/or words listed in the colloquialisms derived from descriptions of physical happenings, e.g., beat the fire out, run in the ground, up the creek, up the river, and jump the broom. These and similar phrases are used to give meaning to a parallelism, e.g., beat the fire out, whipping. Fire in the stubble fields and brush is put out by smothering the flame with a heavy leaved branch. Hence, when an offspring is punished by a branch whipping, the term is beat the fire out.

VITA

Augustus Melton Black was born on January 12, 1943, on Rural Route 1, Crouse, Cherryville Township, Gaston County, North Carolina. He attended Cherryville Public Schools and graduated from Cherryville High School in 1961. He earned the A.A. degree from Wingate (North Carolina) Junior College in 1963; the B.S. degree in mathematics and education from Campbell College, Buies Creek, North Carolina, in 1965; National Science Foundation Certificate from the University of the South, Sewanee, Tennessee; the M.A. degree in mathematics and educational administration from Appalachian State University, Boone, North Carolina, in 1970; Certificates of Advanced Study with sixth-year programs in mathematics and educational administration from Appalachian State University in May, 1971, and August, 1971, respectively; and the Ed.S. in educational leadership from Appalachian State University in May, 1972.

He served as Chairman of the Mathematics Department, Athletic Director, and basketball and baseball coach at Clewiston (Florida) High School from 1965 to 1966. During the period 1966 to 1969, he served in capacities of coach, teacher and Chairman of the Mathematics Department, and

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August Melton Black married Anne Bonds Ware on November 1, 1963. They have two children: Augustus Melton, Jr., aged 10, and Charles Wesley, aged 6.